

AN  
APOLOGIE  
IN BRIEFE ASSE-  
RTIONS DEFENDING THAT  
our Lord died in the time proper-  
ly foretold to Daniel.

*For satisfaction of some studentes in  
both Uniuersities.*

H. BROUGHTON.



LONDON,  
Imprinted by WILLIAM KEARNEY  
dwelling within Creeple-gate.

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APOTHECARY

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TIONS DEFENDING THAT

old Lord died in the time of

of the Lord of the



London

Printed by William Fleet

dwelling within the City





To the right noble Lord, Sir *Pe-*  
*regrine Bertye* Knight, Lord  
of *VVilloughby* and *Eresby*.



*Aristotle* the wittie philoso-  
pher (right Honorable) noteth, that as  
the eyes of Battes are affected towards  
the light in the day: so is the minde of  
our soule to those things, which of Na-  
ture are verie manifest.

That appeareth in all our studies: wherein, after ma-  
nie yeeres paines, we get but that which in the ende we  
see to haue been cleere in the first, if our eyes had been  
opened to behold them: and finde that we may soone  
shewe vnto others, manifolde obscure points quicklie,  
which our selues were long in searching.

Your Lordship by experience in my studies, may bee  
a fit example herein. For, whereas I spent manie yeeres  
labour in searching the Conccent of holy Writers, which  
haue penned for vs the Booke of Truth, cleering the  
Prophecies vnto their euents, through the right Famy-  
lies and course of times, and to compell other Hebrewes  
and Greekes to serue them: your Lordship learned after  
little direction, that which I could not finde in paines of  
long continuance: and that no lesse for Scripture, than  
for old Heathen stories.

And euen as I was long in contriuing of them into an  
order, which soone might haue been scene: so others, in

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stu-

## *The Epistle Dedicatorie.*

studie my Ancients, of great fame and desert, for matters triable by ey-sight (and thereupon euident vnto all, who will rest vpon Gods authoritie) either will not, or can not see that, which now I beholde as cleere as the Sunne in his greatest brightnes: and I knowe that your Lordship doth no lesse.

Yea, who would not be our suretie? when the striuer is confuted with the verie title of the Defence, **THAT CHRIST** our Lord died in the time properly foretold to Daniel. Also, who would not acknowledge the weaknes of mans minde, when this Apologie is found extreemely needfull, for satisfaction of some Students in both Vniuersities? One learned man of the one Vniuersitie told mee, that an aduersarie had turned all against mee, all of all degrees: in so cleere a case, that hee presently was driuen to yeeld vnto mee, as soone as he heard the proprietie for which wee stroue. For when I told him of Gabriels prophecie, I asked him, whence the time must be counted, and whether? He said, from the speaking, and vnto our Lord his death. I bad him tell their D. that he must doo so too. So he doth, so he yeeldeth vnto mee, so our cause had been determined by the striuer, if the blindnes of some had not ben meruailous: who hauing lost their hold, (not three daies before they perceiue it, as the Babylonians) but three yeeres, yet triumph of a victorie: so that some of the other Vniuersitie, began a little to triumph with them. Hereupon this Apologie I write in defence of my selfe, of Daniell the wise, of Gabriel the angell, and of mine Aduersarie, against himselfe: that the middle space cannot by religion, learning, arte, or wit, be holden vncertaine: neither hath he Heathen conceit anie thing worth, but in the parts despised, by all Writers vpon the Prophetes and Apostles, and also by prophane Greekes, the most ancient,  
and



## *The Epistle Dedicatorie.*

and the latest. These two poynts end the controuerſie.  
I commend to your Lordſhippes protection my cauſe:  
which (I thinke) ſhall more neede authoritie, than ſkill  
to defend it. Art careth not for the manie of Aduerſa-  
ries: yet to bridle manie ſtriuers vnſeaſonable and  
vnreaſonable, authoritie of high perſonages,  
(who priuately maye deale) is now  
for mee ſpecially re-  
quiſite.

*Your Honours to commaund:*

**Hugh Broughton.**



*The*



## The Autor to the Reader.



Touching the iudgement of those Diuines, which I crite, for their exposition of Daniels prophetic, it were long to bring their whole style: the summe is this, That from the end of the Babylonian captiuitie, the first seauen must be reckoned: and the last hath in it our Lords death. With that mine aduersarie once agreeeth: yet goeth against himself, saying, that the Angel meant no certaine time: and that 107. yeeres are betwixt the returne, and the building of the Temple. 75. more than I hold, and 5. lesse thence to Tiberius than I make. The whole I make 70. seauens, and stand to that: he once 70. and againe 80. and againe a number uncertaine: which he thinketh, that Olympiades can bring to certaintie of, not 490. yeeres, but 560. precisely. And he thinketh for this to disanul the common iudgements of Iewes and Greekes vppon the Scripture: and that accompts from Olympiades with Romanes and Chaldeans can make his cause good. This I am to ouerthrow, by that wit, learning, and religion, utterly forbid to hold uncertainty, where the limits be certain in Daniel for our Lords redemption. And that particulars from the Prophets, holden of Church and Synagogue, as I doo, are holden aright: and that prophane testimonies faile him. In handling prophane testimonies: The fall of Troy, Olympiades, Cyrus Monarchie, Xerxes warre, Lyfanders, Alexanders: the distaunces of these I am driuen to handle, & prone that in all these, euen faishles Greeks disproue them, whom mine aduersarie followeth: and also they whom he most alloweth, do him utterly confute. He reading among men yong in yeres, yonger in these studies, and not putting in print his Lectures: I entered abruptly into the cause, to meete with striuers, hastie to broach streames of errors.

A DEFENCE OF I. CALVIN,  
our notes vpon the Geneua Bible, Emma-  
manuel Tremelius, Matthew Beroaldus, Henrie  
Wolphius, and Romists yeelding vnto them, Gil-  
bert Genebrard, and others : for the beginning,  
ending, and certeintie of Daniels seauens, con-  
teined in Gabriels speech, the key of the old  
Testament, by H.B. of the same  
opinion in Conc. Scr.



Heir beginning is so cleare by the Text,  
that the sharpest aduersarie is driuen to  
grant this for their beginning, as follow-  
eth : *Quod ad rationes attinet è scriptura  
sacra, etsi mihi quidem maximè videatur  
rationi esse consentaneum, ut verbum ex-  
istimetur id significare quod versibus superiorib. Gabriel com-  
memorat, verbum lehoua eiusque decretum, uti explicau-  
imus : quoniam tamen referri potest ad illud tempus quo res ip-  
sa implenda fuit, non tamen quo primum enuntiata est, idcir-  
co relinquatur nobis liberum, ut potuisse iudicemus id tem-  
pus designari, quo Cyrus Iudeis libertatem concessurus erat  
è Babilonica captiuitate redeundi, & instaurandi Hierosoly-  
ma. Pag 150. Taken out of a Lecture booke written.*

And also this much for the ending of them : *Septua-  
ginta septimanis completis excisus est Christus.* A man  
would haue thought, that he who was driuen to graunt  
such a carefull limitation for beginning & ending, should  
not seeke an impossibilitie for a greater space in the mid-  
dle partes than the whole is.



Notwithstanding his strife is against Art, himselfe, Daniel, all men, and against an Angell, in these wordes: *Si Angelus dixisset post octies septuaginta annos exciderit Christus, hic quidem precise & proprie loquutus esset Angelus: quoniam precise ab eo tempore intercesserunt anni 560.*

This is farre worse: *Constat per synecdochen certum numerum pro incerto poni, ita in hoc ipso Danielis loco restat iam nobis confirmandum: non posse precise intelligi annos 490: sed alium aliquem numerum, incertum per certum.* First take this much against his vncertainty, for propriety. Afterwards against his account of 560.yeres.

1 The propriety of Scripture whereupon actions of men must be altered through all the worlde, is surer than heauen and earth, which shall passe: but it shall not.

2 He that granteth an Antichristian, that the fulnes of time for redemption, differeth 70.yeres from the Angels speech, turneth the propriety of Scripture against our faith, and shaketh Gods word: whereby prophaness onely will beare sway, and the Gospell shall be nothing worth.

3 He maketh the Angell a greater deceauer than euer Apollo was: speaking so, that of two thousande yerres none euer, Iew nor Gentile vnderstoode him vntill 1590. in a matter touching a principle of faith.

4 He maketh Daniel not to vnderstande his owne prophecie: who yet saith, he vnderstoode, and that the Angel came to teache him knowledge: and professedly confuteth Daniels meaning. He should haue found vpon his victorie farre more glorie, if he had plainly tolde his hearers, that he would teach Daniel better to vnderstand the Angel: though he told them not obscurely in disputing that Daniel vnderstood it not: and granteth or must grant that Daniel thought it properly spoken: and so is the prophet of mine opinion and with me confuted.



5 The charge to vnderstand Daniel Matth. 24. were in vaine for a time indefinite: for still the mind would be vnquiet, if 70. yeares before the worde required, that all things should be performed.

6 Seauen in a trope signifieth many: so seauenty seauen must signifie an exceeding great number. So extremitie of Iudaisme shoulde be established. For the Iewes looke yet for Christ to come, and hold him bad that prescribeth a time.

7 The ceremonies haue no warrant from expressed wordes, when they shoulde ende: but cleane contrary, are long to continue, for any word of prophet, if Gabriels speech be indefinite.

8 It were in vaine to lay downe so exact a Chronicle from Adam to Cyrus, that Iewes or Gentiles of olde haue rightly helde those yeares plainly, the learned of them, if from Cyrus to Christ, where most neede was, a certaine speech shoulde be vttered, but an vncertaine meaning left, and no Scripture handle the cause.

9 Iewes and Gentiles hitherto vnderstood Gabriel in proprietie: and a small Librarie wil affoord a hundred seuerall writers witnesses hereof.

10 The deadly enemie Aben Ezra granteth, that the time is from the word to Daniel, vntil the Messiah is sealed: and also that it is 490. yeares.

11 The Pharisees might haue obiected Scripture against Christ, Matth. 16. touching the time, if it had not properly fallen out: when our Lord doth blame them for not knowing the time.

12 Herod had not feared: nor the sage Magy come to Ierusalem: nor after, Andrew, the Samaritans, and they Luk. 19. Act. 2. or they that were in Barcozbas daies, looked for a Messias: but by Scripture. If proprietie had bin cast off 70. yeares further, some simple, 70. yeres sooner would

would haue looked for Christ. But none did.

13 Auctor Chazon Moed and Barbinel should iustly accule all Christians of extreame ignorance in this text, if all haue bin deceaued, who thought that Gabriel limited the time for Christ.

14 To part an indefinite time, reason can not suffer, and no author euer went about : therefore it passeth reason to make not onely the seauentie seauens vncertaine, but the 7. also, the 62. also, the one also in his two partes.

15 Daniel knew before Gabriel came to him euerie point of that which the angel spake of, sauing the time when our Lorde should dye. Wherefore either that is it which he taught him : or he spake vnruly in promising to teach him knowledge.

Conclusion. Seauentie seauens of errours may be objected against the inuentor of that opion : wherefore it must be abolished.

### *Obiections of aduersaries.*

1 The 400. yeres Gen. 15. are not exact : so Gabriels yeares, may be taken for a number vncertaine.

2 Likewise the 300. yeares Iud. 11.

3 Also the time of the three dayes, and three nights tolde by our Lord for being in the graue, are not iust so fully.

4 Likewise many expoūd the Angel as in his commentary or second spech, cutting of his last seauen in the middle, and some of the aboue named so do : therfore it is not precisely. 490. yeares.

5 As autor Conventus maketh the three yeres and halfe which are in Apoc. 13. to be spoken by a synecdoche : so may Gabriels seauens be.

### *Answers.*

The first is exact, and alwayes hath so ben taken, from  
since



since Ismael persecuted Isaak, vntil the departure from Egypt: yeares precisely 400.

Moreover, if by a prophet from the old testamēt any could proue it contrould, he should helpe himselfe nothing: for God by propriety shoulde tel what he meant, and give warrant for a trope.

So the spech of Iephthe for the 300 yeres is contrould by Scripture, and was such as the cause required. For whereas the king of Ammon complained of iniury done at the coming from Egypte, not knowing, or not regarding the 40. yeares continuance in the wildernes, it had ben a curiositie for Iephthe to be quarreling for that which nothing altered the pley: and so he speaketh of the time from their owne supposition. 305. it was. But who in that case woulde be trifling for the od fiue.

For the three dayes, and three nightes, the Euangelists make the meaning plaine, shewing that the sixt day our Lord was buried, and arose the first day.

The fourth obiection is twise faulty. For it woundeth the obiecter more sharply. For if the angel said 490. yeres sauing three yeares and an halfe, he calleth to a most straight reckoning.

Moreover, how can he make vp 560. precisely, if the angel cut of three yeres & an halfe. But that the angel in his commentarie crossed not his owne text, many lerned old and new shew: and to striue for such quirkes it is no grauitie. The vse of the text is to shew the time of redemption expressing a redeemer. If men further will contend, the Church of God hath no such custome.

Lastly if the 3. yeres & half & Gabriels seauens be equal concerning trope & propriety: by a consequent the Pope should be freed frō being Antechrist: by the general testimony of writers, that hold Daniels spech to be proper: & so a learned mā that so thinketh by his owne voice should disgrace his learned works writtē against the Pope.



THAT THERE WAS NO  
cause why 560. yeares should be imagined  
betwixt the deliuerance by Cyrus, and  
the death of our Sauour.

*For the whole time.*



F twenty from Nathan to Salathiel, &  
much the like in Salomons house: for  
that Ezekias might haue been a grand-  
father, at Manasses birth: if these two  
houses had but 430. yeares, for twenty  
or as twenty: the twenty in Sainct Luke from Zororo-  
babel, by all likelihoode can not without warrant from  
God come so farre, as to make vp Daniels 490. yeares,  
much lesse 560.

If twenty can hardly bring vp so much: much lesse  
would an heathen gather from ten Matth. 1. so much, by  
ordinarie course; none can affirme anie omitted.

*For the Persians 130. yeres.*

The five generations (from Iosua excluded) vnto Iad-  
due by common succession, hardlie make vp one hun-  
dred and thirtie, much lesse may mans counters summon  
them to double, almost.

And if Nehemiahs gonernement and Sanballats open  
dealing saw the whole 5. that are after Iosua; it is strange  
that his gouernment should be longer than all theirs, in  
so small recordes of doings.

Nehemiah, by all Ebrewes and Greekes, and all that  
read the Bible as sufficient in it self, is the same Ez. 2. Ne. 1.

So

So he must see all the Persian times. For Iaddue who met Alexander and Darius the last of Persian Monarchs is in his booke chap. 12. 22. and his owne dealinges against Manasses brother to Iaddue sonne in lawe to Sanballat, who saw Alexanders warres. Ioseph. 11. ant. 7. & 8. conferrd with Neh. 13. 28.

### *Obiectiō.*

Bellarmino the Iesuite from Beda, saith that Nehemias numbred the high Priests vnto Iaddue, because he touched the infancie of Iaddue, who was aged when he met Alexander.

### *Answer.*

1. Manasses the younger brother of Iaddue, marrying Sanballats daughter caused Nehemias troubles: therefore he saw their mans age.

2. He saw also Darius Codomanus. N. 12. euen by the confession of M. F. Iunius.

### *An other obiectiō in Wolphius vpon Nehemias.*

It may be that some after Nehemias death wrote the catalogue of those high Priests.

### *Answer.*

1. We shoulde not imagine one worke to be of two auctors; though Deut. 33. hath the last eight verses written after Moses death: by Iosue Baua Batra pag. 15. or some other. For there euident mention of death went afore, but no such thing is here.

2. Also that of Darius and Manasses, doth aunswer him. And thus Nehemias age controlleth all that extend the Persians rule vnto two hundred yeres and more: and grant him borne at the first returne, as all antiquitie, and the late that I know, do, sauing one or two.



### *A third obiection.*

Nehemias placed third amongst the names expressly named (Ezr. 2. 2.) is not he who is neere in gouernment, Neh. 1. & of that the Geneva notes auctoritie might haue warned. For that Nehemias was young, as circumstances proue: specially that he knewe not that Ierusalem was destroyed.

### *Answer.*

1. It is strange that Nehemias a Iewe, wittie and learned, coulde be ignoraunt of Moses, Esay, Micheas, Ieremie, Ezekiel, Obadias, Psalm. 137. Daniel: whose praier he so expressly followeth touching Ierusalem: of Cyrus decree, of Zorobabels companie, of Ezras, and after fiftie thousande returned to their countrie, shoulde not know that. A childe seauen yeares olde hardly would haue beene so simple. Marke what strange expositions a false Chronicle breedeth.

2. All circumstances proue him aged: his heauinesse of foure moneths for Ierusalem: his office of trust for the kings life: his policie: yeelding an idean of a politician.

3. The notes on the Bible dedicated to her Maiestie, as they now stand proue the contrarie: and vtterly resist the citer of them. So vnlesse Romistes and Protestantes, and the olde fathers will resist their owne selues: Nehemias wil driue them all to condemne the Greeke supposed agreement of Chronicle: and to followe Gabriels. For what a vanitie and vexation of studie, hath it wroght among men that would seeme to commend Scripture as plaine? To what inconstancie hath it driven men: to make their owne writings to crosse them selues: and to wrest Scriptures, beyonde all reason of common iudgement.



## Of Ezra.

A like strength to the cause bringeth Ezra. Ebrewes, Greekes, Latines all commonly, vnlesse some one forget him selfe, helde Ezra sonne to Saraias; which was killed when the temple was burnt. So he liuing nigh to their last times, controulleth the ouerreachers by their owne consent.

So do, Sal. Iarchi vpon 1. Chron. 5. Abrabbaneel vpon Aggei: Rambam and zakuto in their succellions, & Megilah in the Talmud maketh him such: as Baruchs scholar, & Simeony vpon Ezra named Neh. 12. from Talmud Sanedrin, maketh him the Scribe: as nothing further doubting. Athanasius or other Greekes neuer moued a nie doubt. Latines more expressely mention it: as olde Jerome, whome also H. Bullinger citeth, as Lyra, Lauarter, Pellican, Sixtus Senensis, Tilemanus Stella, and Romistes, in apparatu Bibliorum and vpon 2. King. 25. and all who like of 4. Esd. 3. Whereas none yet for that point controll the auctor: none that I could heare of. Only the Rabbin zakuto forgetting the text, maketh him sonne to Iosedek, though in an other place he shewing how manie of his ancestors Ezra omitted, placeth not Iosedek as one. And M. F. Iunius in priuat speecch with my selfe (though hereby he ouerthroweth his cause and my aduersaries by his grant) maruelled that any woulde doubt of it. For his death, whether we holde with them that bring him to the Persians end of Monarchie (as they do, who either make him to be Malachie, or to write Nehemias storie) or to dye somewhat sooner: we neede not to striue for the extremitie of his olde age.

*Obiection against that Esra should be  
properly sonne to Saraïas.*

The terme sonne may be for any posterity: and Esra is  
*abnepos* to Saraïas: that is in the fiftē descent from him.

*Answer.*

1 He is very simple in deede, & knoweth not Christ  
to be the sonne of David, who is ignorant how sonne  
may signifie any posteritie. But we must hold the usuall  
signification of termes, vnles scripture driue us to seeke  
others that be further of.

2 It had ben a strange dealing in Esra to deriue Sa-  
raïas to Aaron. 1. Chro. 5. (who is knowen vp to Adam)  
without omitting any one, if betwixt him and Saraïas he  
would so pen the matter, as to deceaue his owne nation  
continually. Greekes also and also Latinistes commonly.  
None heretofore euer thought him *abnepotem* Saraïæ, nor  
borne after the Captiuitie.

3 It can not agree with any mans nature, to haue him  
in record next himselfe, who is the first staine of his house  
if he had any betwixt to record. but to Esra Saraïas was  
such, the first of his line that died in open wrath, therefore  
he would neuer haue him next himselfe, if any further  
kinred were betwixt.

4 The learning and authority of Esra argueth that he  
was of that age, wherein ebrew was purely kept. For he  
could not haue bin counted a principal man amongst so  
many thousandes, vnles in ebrew studies he had bin of  
the ebrew prophets education: as the talmud maketh  
him scholler to Baruc, & the Iewes generall consent hol-  
deth, and the Greekes with Latines much in the same  
rare.



Touching the obiection that as Ezra ouerskipeth in one catalogue certen generations, (by Zacuto seauen, indeede but six) so well he might omit some betwixt Saraias and himselfe, it may sone be answered, that as the one is sure by a scripture, so should the other haue bin, if any such matter were. but it is not. therefore I will no more beleue any to be betwixt Saraias and Ezra, then between these, Salmon, Booz, Obed, Iessai. Betwixt them, some haue imagined some: none of accompte, any betwixt these two.

### *Obiection.*

Nehemias should exceede common old age, and Ezra specially.

### *Answer.*

Suppose Nehemias aged but twelue yeres: according to Iosephus recorde (antiqu. 11. 4.) for the youngest in the roules of the returned. So he might see Alexanders warres vnder one hundred and fortie, younger then Galen. Neither was that age anie where straunge. *Gesnerus one of Bales.* David Meneuensis saw yeares one hundred fortie and five. A Beuerley man of late was reported to dye at one hundred thirtie and five yeres, of whose age great examination by great mē was said to be had. Plinie recordeth many aged betwixt a hundred thirtie and five, and a hundred and fortie, found together in small quarters of Italie. By Epimenides of a hundred fiftie and seauen in Plinie, Phlegon, Lucian, with Arganthonius of a hundred and fiftie, in the frō Anacreon and Herodotus, & M. Aponius well knowne of that age in Plinie lib. 7. cap. 49. by them Ezras case will not be strange. For if prophane late matche or passe Ismaels old age: it should not be thought strange that one as Ezra an other Moses for law, should for olde age come nere Isaakes yeares: when a prophecie from

God zach. 8. 4. had promised that olde folke vsing staues in their handes, shoulde sit in Ierusalem's streetes. That propheticke might warrant vs that some should be found verie aged. Through Europe a forged Philo hath long ben receaued, cited in commentaries infinitely, in which Mardochai is aged a hundred ninetie-eight yeares. The countries who receiued him should not hold Ezras yeeres strange. Codomans imitator that maketh Obed and Iessai new fathers at a hundred sixtie one, may not blame this. But I see no necessitie why we may not thinke that Ezra died some twentie or thirtie yeares before Alexanders Monarchie, as I haue before handled: though for the common opinion we place him in the last times of the Persians exactly. So his age shall haue no vnlikelihood in it: euen to an heathen iudgement. And thus by two good witnesses the Persians Monarchie is drawne within the compasse of one hundred and thirtie yeares, from the supposed two hundred or more.

*For the space betwixt Cyrus and Aggai, proph-  
cying: that it is nothing neere 107.*

From the temple built vnto Tyberius his eighteenth, D.R. hath five yeares lesse than I lay. That space by our agreement is past fauour to his part: wherefore the space betwixt Cyrus and Aggai remaineth to be tried. That it is nothing neere 107. yeeres, nor more than 32. weigh all proofs, of coniectures manie, some surer and better standing, some demonstrations may be seene.

1 Mardochei is held then aliue, captiued with Ieconias: so held al the milliōs of Ebrewes & Greeks, all that our lād bred, all simple that are turned to the text: & that prooffe, or none, is enough, his age and his vnckles daughters



ter ends the controuersie. By my account he shoulde be a litle elder than Daniel was the third of Cyrus.

Bellarmino had rather grant him yeeres one hundred sixtie five than to deny him to be captiued: for which point Paulus Burgensis and Caietanus haue been continually reiected which opinion is reuiued by Drusius, Scaliger, Iunius and Pererius: but againe reiected of later.

Against that, for Romistes Bellarmin vpon Esters booke hath arguments acceptable: de verbo Dei.

For Ebricians, these auctors cite the Iewes common opinion, Talmud in Megilah, Midras Megilah, Aben Ezra, Salomoh Iarchi, Ralbag, Maharam Garma, R. Eleazar: Salomoh Ben Elkabez, Iacob ben Nahum, Geon, Elisai Galico, the large Chaldean paraphrastes, all these vpon Ester: so Bochai vpon Exod. 17. bringing Mardochai of saul and Kis. None haue one syllable shewing that any of their nation euer doubted whether Mardochai were captiued.

It can not stand with modestie to refuse the vniuersall consent of a nation, for iudgement in a narration in their owne language, & of their owne common weale: whereof yerely two thousand yeeres they haue kept a remembrance and continuall meditation in their common place bookes and praier bookes.

These translators in the Latine tongue the best in Ebrew skill, Munster, Vatablus, Pagnin, with Montanus, Boderianies, Raphelengius: Tremelius the most exquisite of anie, whom Iunius in the margent keepeth vualtered: and commentaries all that I haue seene, saving the few aboue named: these cut of the doubt.

So do manie Chroniclers, though to their owne whole ouerthrow for the Persians two hundred yerres or more: mans testimonie is strongest against himselfe. Take these

Lucidus,

Lucidus, Massæus, Curio, Bucholcherus, Bunting, Bullinger, Chycreus, Funschius, Vignier, Schubert. Codoman: all confesse either in worde or so placing Mardochai, as with Iechonias he might be captiued. When so manie learned confesse that wherby they fall: can one in their companie proue that they confesse erroneously?

2 The returned built the temple. Ezra. 6. 14.

3 The children which had been in captiuitie, priests Leuites, and the rest, celebrate the dedication, vers. 16.

4 Zorobabel and Iosuah are expressly named returners and builders: two in office together neuer were 107. yeares.

5 Aggei (2.4.) by the iudgement of all commenters spake of men that had seene the former temple in age of discretion, 90. yeares aged they shoulde be by mine account. That I trow is enough, not 160. as for the obiection that his spech is a wish, none euer had such a speech in vre: as who of you: for O that one of you: a prouoker should not go against the whole streame of learned.

6 It can not stande with reason that God shoulde bring 50000. home in fauour and of 107. yeres tell them nothing of redemption, but delite in their sonnes vnafflicted for his truth: while yet succession of prophets was to continue. And the like breaking of was not since Adams time: to haue times vnrecorded and without anie action touching God.

7 No lew nor Gentil brake of the succession of prophets betwixt Samuel and Malachie: but from Daniel to Aggei 107. yeares should breake it of.

8 The Ebrewes generally hold it but as 70. yeares from Sedekias fall to Aggai. Abenezra goeth foureteene yeares further as I doe. I neede not to regard Sadaias vpon Dan. 9. iarring from all his owne nation. They be followed by Greekes, Theophilus, Theodoretus, and Clemens,



Clemens, dashing therein the heathen accomps of Cyrus and Cambyfes, held onely for a thing of toleration in talke to Heathen, not of exactnes.

9 S. Ierome also, and after him Latines full many, follow the Ebrewes.

10 He should not pretend defence of antiquity, which hath it more against him then I am.

11 The whole tenor of Aggai argueth a speech uttered to the returned, rather then to a new age: as their thinking that it was not time to build: and the famine while they intermitted, and all scarcity, and such: without any one syllable betokening a new age.

12 It were strange that Aggai shoulde in five prophecies four times record the day of the moneth: and one day twise, if 2. of Darius should be stragling, & haue not any for to ioine it to story. But by the 20. making vp 50. from Cyrus it hath, a certaine summe: euen 32.

Many learned rightlie marke and Ebrewes generallie cited by Aben ezra vpon Ezra. 6. 14. that Darius and Artaxast are the names of that king vnder whome Aggai prophecieth and Ezra returneth: and who so thinke otherwise will make a straunge penning of Ezras storie. That being so holden, the troupes of them that ioine Artaxast his 20. to the 50. from Cyrus first, set his second at 32. of which point more shall be spoken hereafter. And so Aggai conteineth as fit a space both for the returned from Babylon to be yet of actiuitie about his temple, with their children also of iudgement and strength: as the men of middle age at the starres appearing when our Lord was borne, & with the their children of his age, might together see the temple of his bodie, after two & thirtie yeres, raised vp. God chooseth times reasonable, likely, and like: for his dealings: and easie in storie to be considered and remembred.

C

13 When

Talmud in Ie-  
bamoth. pag.  
21.b. Abrabba  
neeflieth fro  
the Talmud  
to a fable of  
Iosephus Ben  
Gorion: of fire  
hid and made  
like oyle: yet  
he diddained  
to accompt a-  
nie thing of  
the second of  
the Macha-  
bees for his  
strength vpon  
Aggei.

13 When they built an altar a prophet was to teache them from God: howe without fire from heauen they might sacrifice, by ordinarie fire (I see no better opening of that action) but in any record none haue we amongst them but Aggai and Zacharie, & Zacharie is called Naat, a lustie man or young man, which for one much aboue fiftie would be a strange speech: so he shoulde be about twentie at his comming home.

14 zacharie telleth of their fathers consumed: which to the returned may be spoken but not of the returned.

15 Also the falling for Ierusalem's destruction, and the naming of the famous anger for the seauentie yeres, that will admit none other sense but the seauenty of captiuitie: famous to be knowne by that generall name, which if seauentie more had beene past, it had beene an vnfit speech: that was mistaken by antiquitie to be seauentie from Sedekias, and all circumstances might agree well with the eightene yeeres since Cyrus, as Ebrewes, Greekes and Latines guessed, but that a flat Scripture calleth for thirtie two yeres: eightene more making vp fiftie.

16 The people were generally so tractable vnder Aggai and zacharie as neuer any such number: and such as captiuitie might well be thought to tame:

17 As Laertius noteth that Epimenides was fiftie & seauen yeeres a sleepe. So here all Iuda shall be longer a sleepe, without any one fillable in record, what any one doth all the while: by the hundreth and seauen yeres.

18 Nehemias demaunded in what case they were at Ierusalem which were the remnant of the captiuitie: in the 20. yeare of Artaxerxes, wherfore the space thence to Cyrus was such as mans age from the captiuitie might yet suffer some good sort aliue.

19 If Ierusalem had bin vnwalled aboue 120. yeares,  
Nehemias



Nehemias would not, as he did, take a sodaine grieve, for so stale a matter. But for seauen seauens now ending, and touched by Gabriel for the building of Ierusalem, he might by iust lykelihoode take a grieve.

It was neuer found in anie auctour, that an whole being laid downe, partes shoulde be ioyned to in quantitie iustly making vp the whole: and yet shoulde not belong to that matter, but to an other. Wherefore the Angels partition of seuen seuens, sixtie two, & one: from the going foorth of the word vnto building of Ierusalem, and thence vnto our Lordes healtie passion, must not onelie make vp the whole, but must haue some cleere reason for the first and last part: otherwise the partition had bin without iudgement. But for the last part: a defender in common consent is needlesse: wherefore the troubler of the first part should seeme troublesome, against art.

20 That Nehemias had relation to Gabriel for building of Ierusalem (for which worke seauen seauens are set a parte Dan. 9.) the whole imitation of Daniels prayer which Nehemias followeth, more then euer Virgil followed Homer, or Tully Demosthenes, that imitation maketh plaine, that to Daniels Chronicle he had relation.

21 No other reason can be rendred, why 49. yeares should be spoken of alone Dan. 9. but for the time of the chiefe worke for building Ierusalem: and so much is granted by many, as by Maister Scaliger himselfe, who yet can not see howe from that partition to make vp the whole summe of Daniels foure hundred and ninetie yeeres.

22 The 46. yeares Ioh. 2. for building the temple, which was begon in the first, and hindered in the third of Cyrus, fitly agreeth with this accompte. For Nehemias finished great workes about the temple: and it is doubt-

les that the rancorous Jewes which for a four yeres continued worke, bring 46. to cause our Lord his speech hatefull, would omitte no whit that touched the Temple.

23 Aben Fzra vpon Dan. 9. he the deadliest enemy for Christe so casteth the time: and saith that he had record of Persians for that time.

24 Iosephus likewise in Eusebius Demon. 8. hath the like time: whom Clemens following, against his account for the seconde of Darius, giueth 49. yeeres to the last building of the temple. Cedrenus also must so be construed: or to speake nothing.

Clemens can not otherwise make these words reasonable: *That in seauen seauens the Temple was built*, it is manifest: for that is written in Ezra. Nowe what Oedipus coulde euer gather that from Ezra, but by referring Nehemias sadnes to Daniels seauen seauens: and thereby gathering the chronicle of Ezra? And it appeareth by him that this was a common opinion in his age: otherwise no man can see by anie particulars in him howe to bring that about.

25 Moreouer Cedrenus citing Iosephus for 480. yeres thence to the ruine of the temple, sheweth how in Iosephus daies this account was receaued.

### *Obiections.*

Why admit I not Iosephus for further times: agreeing with heathens?

### *Answer.*

Because when hee writeth in Greeke he will often speake as common prophane Greeks record: yet closely in certeine places will shew what he meant: but if Iosephus testimonie may serue, the cause is ended. For he maketh Nehemiah to be of the captured.

Obiection



*Obiection against Cedrenus.*  
He is of as great authoritie as *Legenda aurea.*

*Answer.*

The simpler the man is and in a matter of difficultie agreeeth with Scripture against him selfe for other places, the more it appeareth that others better learned left vnto his handes a tried account, or sheweth how the angels wordes brought that about, which otherwise mans vncertainty would hardly haue found out: and I dare beleue Cedrenus and Iosephus, if Daniel and Gabriel be their surety before 185000. Chaldeans or Olympiques, of whose vanitie we will speake anone.

That none shuld thinke it aboue the space of a Iubilie from Cyrus first to Nehemias gouernment: twelue men of twentie two returned with Zorobabel liuing to Nehemias gouernement, will bring a reasonable prooffe. These be the men, chiefe men in the sacrificers courses. First Seraiah, Seconde Amariah. Third Malluc. Fourth Chattash. Fifth Shebania. Sixth Charim. Seaueth Meremoth. Eighth Ginnethon. Ninth Abia. Tenth Miamin. Eleueth Bilgai. Twelfth Shemaiah. By a iury of such twelue men soone might it be tried, whether it could well be aboue fiftie yeeres that Iuda shoulde be at home hindered without the possession of a walled citie. Their sonnes & more continuing in their office thence vnto Darius the last, and Iustie Sanballat hauing a daughter a matche for Iaddues brother, these may make all agree with Maister Scaliger and M. Iunius my aduersaries: now my partners for the rest of the Persians times, that it can not be anie longer than I make it. *Hereby it appereth that not the third part of 107. are frō Babels fall to the erection of the temple: nor aboue one Iubilie to Nehemias gouernment 18. yeres later.*

And thus much for arguments out of Scripture, some I brought

I brought touching Heathen, as Anaxandrides, Polycrates, Epimenides and other successions of liues. Them I wil cleere more brightly. Also I spake against the credit of the prophane Greeks, & Olympiades, & Chaldeans, & therein of Chronicle from Romes antiquity, which hereafter I will pursue: and confute some others also.

### *Of Anaxandrides and Leonidas.*

In Sparta Anaxandrides is of Cræsus age: his courageous sonne Leonidas fighteth against Xerxes. examine the distance, and first stories. Thales Alyattes, Laby-net or Nabu(cad) net are of one age: Cræsus Anaxandrides and Ariston also in Sparta settled in the kingdome. Therefore some thirtie yeares might well be spent betwixt that & Babels fall. Now at Xerxes wars, Demare-tus sonne of Ariston was yet so young that he could trauell to Persia, and Leonidas a lustie souldier.

#### *Obiection.*

They might beget them in their olde age, and they might also be old.

#### *Answer.*

Strange shifts for ordinarie examples are needlesse.

### *Of Polycrates.*

Polycrates weakh he was Amasis frende in Socrates old age, was granted Ismenias. Plat.

#### *Obiection.*

That Polycrates was a Theban by Suidas, not of Samos: nor the man familiar with Amasis.

#### *Answer.*

If Suidas fragmentes may serue in Anacreon, the Samian Polycrates flourisheth 108. yeeres after Cyrus begin-



beginning. Wherefore Cyrus must spende much of his time before Baltasars death : and so by Suidas the conclusion shall come to the same passe, by Polycrates the Samian, whether Plato meant, it may be doubted.

### *Of Epimenides in Laertius.*

Epimenides antiquitie matcheth Solons, which may by great argument touch Nabucadnezars. If his olde age reach vnto Nicias of Niceratus, who was kild in the Peloponnesian warres : the space from Babels fall to Nicias can hardly be more than I cast it.

### *Obiection.*

It may be Laertius was deceaued.

### *Answer.*

For the record he should hardly be, seeing for it as famous Theopompus is cited not only by him, but also by Plinie, by Phlegon, and by Lucian. Moreouer Gnosij giuing him three hundred yeares of life, confirme the other opinion. I grant him one hundred and fiftie by my limites, by the same limites the prophane account will make him drawe toward three hundred : so this sheweth that Theopompus seemed to speake vpon some great report.

### *Other successions of times.*

From Dropides brother to Solon of Iofias time are descentes : Critias, Calaschrus, Critias one of the thirtie tyrantes after the end of Peloponnesian warres. Without great reason we can not giue aboue two and twenty yerres or thereabouts to a succession, as shewes Eusebius by common course of Examples. Therefore this example of Platoes kinred may pacifie the strife. The verie same which my learned aduersarie brought against me.

Of

*Of Apries, Amasis, Pythagoras, Lysis,  
and Epaminondas.*

Apries (Chopra in Ier. 44.) reigned in the eight of Nabucadnezzar. Clem. 1. Strom. and Marianus Scotus. Amasis succeedeth him, with whome Pythagoras was familiar. Lysis was Pythagoras scholler, and he taught Epaminondas: in youth fellowe with Philip of Macedon. who died but seauen and fortie yeeres olde. Iust. 9. he that would haue aboute two hundred yeeres for fise successions, whereof three seeme almost equalles, must seeke for strange corners to picke some colourable matter.

From the same Apries we may gather how, much of Cyrus times were spent vnder the Babylonians. For Cambyfes married Apries daughter Herod. 2. she would haue been a verie stale maide for a Persian Monarch, about seauentie yeeres after her fathers reigne. Adde vnto this, that in Herod. 1. Darius Hytaspis was some twentie yeeres aged when Cyrus went into Tomyris warres. betwixt which and Babels sal Herodotus and others place not much time. he liued in all but fortie and three yeeres Ctes. Therefore after the taking of Babell about three and twentie yeeres, would ende Cyrus, Cambyfes, and Darius Hytaspis reigne. where some haue ninetie and three: for Cyrus, thirty & eight as Theophilus: for Cambyfes, nineteene as Clemens 1. Strom. thirtie and six for Darius, as Herodotus. And we differ but this much.

*Of Cyrus.*

If this serue not reasonably, see whether Cyrus age onely will not ende the controuersie by the testimonies of Greekes. Cyrus liued yeeres one hundred by writers Assyriake, Persike, Onesicritus, Lucian in Macrob. About seauen and twentie he was made General: as Xenophon doth



doth teach, vs to gather. 1. pzd, he liued but three yeeres  
after Babels fall. Seder Olam, Scaliger, Iunius, Schubert,  
and Chytreus giuerh him no sole gouernment ouer Iuda.  
So some seauentie yeres he should spend in conquering  
East and West countries, whereof Ctesias recordeth ma-  
nie East, Herodotus manie West. And as Daniel and he  
died much neere in time, so ful wel they might be borne  
neere in time. And this is agreeable to Gods comfort:  
that sendeth a medicine before the sore: as Mardochai  
prepared for Haman: so Cyrus, a comfort against Babel.  
Medes & Persians help Babel, as somewhat inferiors: & at  
the last being victors plead that they were neuer vnder  
thē, Wherby for the monarchs the ancient Greek writers  
before Alexanders time count not Babylonians anie of  
power but Assyrians: and Medes foure ages or lesse: and  
next the Persians. Now the Persians reigned litle about  
two hundred yeeres since subduing of the Medes, which  
was in Cyrus first dealinges. Wherefore about seauentie  
yeeres oft two hundred for Persians gouernment ouer the  
Iewes may be subducted: and then our number of one  
hundred and thirrie will please heathen.

Dionys. Hal-  
car. 1. antiq.

Lilius Giraldus, in treating of Poets liues and placing  
Darius Hytaspis in Olympiad 80., sheweth also muche  
of the Persian sway, and the Babylonians to be spent to-  
gether: whereby heathen that skant heard of the Baby-  
lonians, as I shewed, might well giue that time of Em-  
pire to the Medes. in Strabo Nannodrosor is likened to  
Hercules for conquesteuen to Spaine: Geogr. 1. 5. which  
thing might well be done when thirtene yeeres his ships  
besieged Tyzus: that then Spaine rude and unarmed  
might be somewhat visited by his camps, yet Nabucad-  
nezaras a winged Lion soone came vp: and by his seuen  
yeres madnes was in such disgrace: that Greekes the ba-  
bes (as plato recordeth in Timmo) hauing not at home

D

in

in Solons age anie storie of a graye heade, scant coulde  
heare of anie great Empire Eastward of his. And Ctesias  
who pleadeth Persian court-rolles for his monumētsoth  
passe ouer the Babylonians as vnheard of. This beeing  
duely considered the Greekes will be frendes to me, for  
old acquaintance: who of a childe was more acquainted  
with them than with Latines: and will confesse that they  
neuer meant to trouble me for the Persians rule ouer the  
Iewes: but to shewe what the Persians in their glorie  
claime, since Cyrus youth, and first successe in warres.  
If they will not stand with me thus: I will bewray them,  
and shewe the worlde that commonly they deserue but  
suche credit as Epimenides their prophet and Paule our  
Apostle giueth to the Cretes, that: Cretes are aey lyars.

*Of Greekes nullitie.*

I might disgrace their skil for antiquity in their great  
diuersitie, for Homers age, who hauing written fortie  
and eight books with mention of most townes in Grece:  
yet hath halfe a score of auncient writers differring some  
foure hundred yeeres from others when he shoulde liue,  
by gathering his distance from the warres of Troy,  
which, Greeke diuines as Tatianus, Clemens Africanus,  
Eusebius, ioine to Salomons times. But I will combat  
with them touching matter most litigious in my case: for  
their diuersitie after Alexander sonne to Amyntas of Da-  
rius Hystaspis age: which Alexander kild Darius Am-  
bassadours and was with Mardonius Xerxes Generall.  
Him Perdiccas did succcede: of whom Thucydides writ-  
teth that he died in the third yere of the Peloponnesian  
warres. That Perdiccas reigned yeres by Nicomedes for-  
tie and one, by Theopompus thirtie and foue, by Anaxi-  
menes fortie, by Hieronymus eight and twentie, by Mar-  
gas and Philochorus but three and twentie. This diffe-

sence



rence citeth Athenæus mentioned in a most learned as-  
 semblie of men most skilfull in Greeke auctours. As was  
 Masurius a Lawier, Monius a Poet, famous Plutarch,  
 Leonides Eleus, AEmilianus Maurusius, and Zoilus a  
 most fine Grammmarian. Also philosophers manie: Pon-  
 tianus, Democritus and Philadelphus: Oratours ma-  
 nie, with Vulpian that woulde not admit one worde  
 without authoritie. If these heathen Greekes of all coun-  
 tries and professions knewe no certeintie nor regarde  
 Grekes for their owne age: should we to disturbance of  
 all diuines reuiue their fame? Neuer by my consent.

*An obiection from Thucidides.*

Thucidides an Athenian being aliue in the Pelopon-  
 nesian warres maketh it fall out fiftie after Xerxes wars:  
 he for so late times might see the truth. Thuc. bella.

*Answer.*

M. Ioseph Scaliger noteth that sometime writers speake  
 against their owne knowledge touching times. Conceits  
 best knowne to them selues moue them. And Thucidi-  
 des might hope that his citie of Athens might in time be  
 thought a long ruler of Greece: and thereupon woulde  
 not sticke to spare some yntruths. Or otherwise as men  
 busied slippe muche in plaine matter, he might likewise.  
 And if all were granted him: yet from other partes so  
 much maie be subdueted as we neede. But I will bring an  
 instance from the tripping of a greater man, for times  
 neere him. Plato is the man: euen the stateliest of all  
 Greeke prophane auctours.

In emend.  
 temp.

Athenæus bringeth in one that checketh Plato for  
 mentioning, of Pericles death as past a litle tyme while a-  
 go: & of a matter in the same speech done the last yeere

afore the telling, which yet was foure and twentie yeres  
after Pericles death. If Piato was knowne to be so ne-  
gligēt in marking times, Thucydides alone hath no great  
authoritie : against whome I will haue more, if I see oc-  
casion to examine by partes, Eratosthenes account.

### *Thucydides condemnation of Greekes.*

He blameth the Athenians as grosse for report of late  
and most famous matters of Athens : as not knowing  
& mistaking which of Pisistratus sons was kild by Har-  
modius and Aristogiton : yet they were kings in Athens.  
Likewise he blames other Grecians for manie famous  
present thinges, and not forgotten by reason of time : in  
which ( as touching kinges of Lacedemon ) writers ex-  
treamelie missed . There he laieth downe this sentence :  
cc That the most parte take no paines in seeking the truth :  
And blameth euen historiques for fauouring acceptation  
of the hearers more than the truth : amongst whom, his  
commēter noteth that he nipped Herodotus. We might  
as well thinke him touched with the errorrs of his times.

### *Pausanias testimonie.*

He blameth them no whit lesse. For this report he af-  
foordeth them : that Greeke recordes for the most part  
differ one from an other : and for the most thinges  
Greekes haue fundrie opinions, in Arcad. pag. 280. and  
Boeot. pag. 294, and Messen, pag. 112. of the Greeke prin-  
ted in 1584.

### *Plutarchs testimonie.*

Plutarch in Solon sheweth that Greeke Chroniclers  
thought by reason of times difference that Solon coulde  
neuer be with Cresus : whome he answereth that their  
chronicall cannons coulde neuer be brought to agree-  
ment



ment (by anie thing commonly acknowledged) for all the paines bestowed in the kind.

And in Numa he sheweth that times gathered from Olympionicz deserue no credit.

### *Continuall disagreements.*

The differences betwixt Phaneas, Ephorus, Timeus, Clitarchus, Eratosthenes and Duris in Clemens Alexandrinus from Trois fall that is from Salomons reigne vnto Alexanders voiage, is tedious to be repeated. By Duris it is one thousande yeeres, whereof by Scripture about 410. are past by Nabucadnetzars reigne: and so by a consequent the Persians should reigne not one hundred and thirtie yeeres, but aboue five hundred. So Greekes haue from Adam to the flood in him two thousande two hundred fortie and eight, for one thousande six hundred fiftie and six, from Sem to Abraham one thousande two hundred and fiftie for foure hundred & fiftie, from Haak to the partition of the land yeres six hundred & sixteene for foure hundred fiftie & two. Thence to Samuel foure hundred sixtie and three for three hundred & fiftie, and for the kings, five hundred seauentie and two (that came somewhat neere. About five hundred and tenne it was) and for the Persians one hundred thirtie & five. If when Scripture directeth to a most exact summe, men misse so much: we should hold only the plainenes of Gods word as in the Ebrewe text it was most purely kept, and not mans opinion, our square. Neither should we maruell at heathen missing for the Persians, as we expounde them: when Greeke Christians who haue Scripture to direct them giue the iudges foure hundred sixtie and three, whereas from the Lambe vnto the temple all is but foure hundred and foure score. 1. Kinges. 6. 1. whence must be subducted

subducted fortie for the wilderness, seauen for conquest,  
fortie for Samuel and Saul, fortie for David, and three for  
Salomon,

### *A kinde of helpe.*

But as diuines haue bin deceaued for the Iudges, reckoning the oppressors yeeres seuerall from theirs, which were within theirs in deede, and shoulde nothing haue augmented the summe: euen so were prophane Greekes, as we vnderstande them, both for reckoning Paras first times seuerall from the Babylonians, which yet fell out together: and afterwarde fellow rulers as seuerall. And the curing is not hard, with tractable iudges. Iudge what I say. Darius Hystaspis liued about fixe and twentie yeeres while Iaddue was vnder Persia. After his death two breethren haue the famous gentle strife. Iust. Xerxes in warres reigneth, Artaxerxes at home, the same time: otherwise Themistocles coulde not flie to them both, Artaxerxes reigning one and fortie yeeres, dieth in the seauenth of the Peloponnesian warres. Thucid. & Diod. Thereby Thucidides is contrould for making the Peloponnesian warres fiftie yeeres after that of Xerxes: wherein Aristides the iust bare sway: whose daughter Socrates married (Suid. in Socrates) and he was but seauentie at seauen and twentie yeres after that warres when he died. Though by a shift one say that he might beget that daughter in his olde age, at the warres end: yet she shoulde be seauen yeeres elder than Socrates, without a nie reason of likelihoode. Nowe to this Artaxerxes Ioseph Scaliger will not sticke to ioine presently Artaxerxes Mnemon with Darius Nothus, which Mnemon cometh within nine yeeres (in Clemens) of Alexanders monarchie, and reigneth yeres but fortie and two. Thus

scantly

Ctes. confer-  
red with He-  
rodor.

Laertius.



scantly wil that be made vp which might make the rest  
 vnder Greekes and Romanes three hundred and fortie to  
 agree with Gabriels foure hundred and ninetie yeeres.  
 Therefore Plutarch to fill vp the common summe giueth  
 him sixtie and two yeeres of reigne and ninetie foure of  
 life. not knowing Daniels vision against the Persians at  
 sharpe swift Tigris: nor bookes opened before the fire  
 throne iudging the Persian beare: nor comparing Le-  
 uites a score Neh. 12, with the Persians: nor yet Amyn-  
 tas king in Macedon the thirde of the Peloponnesian  
 warres: whose sonne Philip reigned but twentie yeeres.  
 Athen. and Alexander but six before his monarchie.  
 Moreouer Amyntas him selfe reigned but few yeeres,  
 two of his elder sonnes not long: Philip died at seauen  
 and fortie, who was brought vp in Epaminondas fathers  
 house. Thus the Persians by Greekes will not exceede.

Thucid. bok. 2.

*Against Eratosthenes account.*

This standing thus: howe can Eratosthenes say true,  
 whom in Clemens pag. 126. (though Clemens reiecteth  
 him as deceaued) yet some great men greatly follow? He  
 hath these distances. From Xerxes roiage to Archidamus  
 warres eight and fortie yeeres. That ended at seauen and  
 twentie. There Athens lost the superiority of Grecia and  
 Lacedemon, by Lyfander gate it. which they lost at Leu-  
 ctra, where Epaminondas the Theban victor died after  
 34. yeeres. And thence to Philips death, who died 47.  
 yeeres old, he reckoneth yeres 35. But how could he be a  
 fit companion for Epaminondas: or yet sonne to Amyn-  
 tas: reigning young and but a little while. Polybius gran-  
 teth the Lacedemonians but twelue yeeres of quiet su-  
 perioritie pag. 1. & Iustine abridging Trogus Pompeius  
 maketh Amyntas son to Menelaus brother to Alexander  
 who

who reigned in Darius Hyftaspis daies: whereby it appeareth how little credit old Latines or some Greekes gave the other Greekes for these times: and how Plutarch had iust occasion to condemne the Greeke Chronicles,

*Of Olympiades, Romes antiquitie and Chaldeans.*

This threefold thred was spunne against me: though I had cut the knottinesse of them: as Alexander did the Gordian knot. For Olympiades Phlegon is the most famous auctour whom Christians cite: ioyning his Olympiade two hundred and two in the fourth yeere to our Lord his death. If I grant anie thing good in this account I must bring Cyrus reigne ouer Iuda vnto Olympiade the eighth. For the vse of studentes I will affoord Phlegons whole treatise: that young men may see what stufte men bring against proprietie of Scripture: afterwards I will shew further their nullitie: & how the citers of them by their owne auctours are condemned. I will abridge and translate anone so muche as I neede. The Grecian may take all.

He shall finde their antiquitie not greatly farre from Hercules: whose sonne Elepolemus was Agamemnons souldier: whereby Cyrus may well be cast to Olympiad eightie or yeere three hundred & twentie after their beginning, which thing will finish this combat. Yet I loth that holpe, where Apollo is the counseller of the games: a pestilence ioined to their beginning: a spiders webbe couering of their garlande: and Chorabus the first man (in Pausanias) whence the account is fetched. And I maruell at my aduersarie who counted my doctrine against Chorabus and him, to be Choresbus harnes. The defence of this Olympike stufte best deserued that name. But now looke to Phlegon.





# ΦΛΕΓΟΝΤΟΣ Α' ΠΕΛΛΕΤΘΕΡΟΥ

Αδριανὸς καίσαρος καὶ τοῦ  
Ολυμπίων.

Δοκεῖ μοι χρῆναι εἰπεῖν τὴν αἰτίαν δι' ἣν τὰ Ολύμπια τεθῆναι συμβέβηκε.  
Εἰς τὸ ἥδε. Μετὰ Πείσον καὶ Πέλοπα, ἐπὶ τῇ Ἡρακλείᾳ τοῖς παλαιῶν  
γυρεῖν καὶ τῷ ἀγῶνι τῷ Ολυμπιάδων ἐκτεταμένους, ἐκλειπόντων τοῦ Πυθοπονη-  
σίων τὴν ἀρσενίαν χρῆσθαι πάλιν, εἰς ὃν ἀπὸ ἰφίτης Ολυμπιάδης ὀκτὼ πρὸς τὴν  
εἰκοσὶ καταιγισμοῦ, εἰς Κόροιβον καὶ ἡλείον, καὶ ἀμυνησάντων τῷ ἀγῶνι τῷ  
ἐνέσθῃ καὶ τῷ Πελοπόννησον. Λυκέρῳ καὶ ὁ Λακεδαιμόνι, ὃς ὦν τῷ Πρυτα-  
νέως, τῷ Εὐρόπῃ, τῷ Σώσῃ, τῷ Προκλέῳ, τῷ Αἰσιδήμῳ, τῷ Αἰσιδάμῳ, τῷ  
Κλαυδάμῳ, τῷ Τῳ, τῷ Ἡρακλείῳ καὶ Διῳ, καὶ ἰφίτι, ὁ Αἰμῶν, ὡς τῷ  
ἐνίοι Περσέωνιδος, ἐνδὲς τοῦ ἀπὸ Ἡρακλείου ἡλείου καὶ Κλεομένης ὁ Κλεονίκα  
Πεισάτης βελόμβοι εἰς ὁμόνοιαν καὶ εἰρήνην τὸ πάλιν αὐτοῖς ἀποκαταστήσαι τὴν τε  
παῖδαν τὴν Ολύμπικὴν ἐγνωσαν ἀνάγειν εἰς τὰ ἀρχαῖα νόμιμα, καὶ ἀγῶνα  
γυμνικὸν ὁπτελέσαι. ἐλλογὶ δὲ εἰς δὲ τοῖς χρῆσθαι τοῖς διὰ τῶν εἰσὶν σω-  
παινεῖ τὰ ταῦτα ποιῆσαι. ὁ δὲ διὰς ἀμεινον, ἐφ' ἑστέως ποιῶν. καὶ πρὸς ταῦτα ἐκε-  
χειρίαν ἀγγεῖλαι τῷ πόλεσι τῷ βελόμβῳ μετέχειν τῷ ἀγῶνι. ὃν πρὸς ἀγ-  
γῶντων καὶ τὴν Ελλάδα καὶ ὁ διὰ τῶν ἐργάται τοῖς ἐλλανοδίχαις, καὶ ὃν ἐδεῖ τὰ  
ὀλύμπια ἀγειν. Οὐκ ἄρα τῷ πρὸς τῶν ἀγῶνα, ἀλλὰ δυσχεραίνοντων, τοῖς  
τῷ Πελοποννησίων λοιμοῖς ὁπτελέσαι, καὶ φθορὰν καὶ πᾶσι ἐλυμαίνετο αὐτοῖς.  
οἱ δὲ ἀπὸ πάντες πάλιν τὰς καὶ τῷ Λυκέρῳ πρὸς τῷ λοιμοῖ παύσαν καὶ ἰσχύ-  
ναι. ἡ δὲ Πυθία καὶ τὰδε.

Ὡς γὰρ ἀκρόπολιν πάσης πελοπίδα κλεινὴν  
Ναῶντος, πρὸς βίβλιν παντοῦ καὶ αἰετοῖς  
φράζεσθαι ἐξ ἐμείδων χρησμοῶν διὰ τῶν εἰπῶν.  
Ζεὺς \* ὑμῖν τελετῆς μῆνιν ἔχει ἣν διέχρησεν  
Οὐνεκ' ἀπμάζοντες Ολύμπια λαοὶ ἀνακτοῖς  
Ζηῶς τῷ παλαιῶν μὲν ἰδρύσασθαι καὶ διὰ τῶν  
Πείσῃ, καὶ μὲν τὸνδε Πέλοψ ὅτε διμωναῖαν  
Ἑλλάδα διήκε δ' ἐπειρὶ ἔροτιν καὶ παλαιὰ διμῶντι  
Οἰνομάῳ τείτατος δ' ἐπὶ τοῖς παῖσι Ἀμφιτρύωνος  
Ἡρακλῆς ἐτέλεσθαι ἔροτιν καὶ ἀγῶνι ἐπὶ μήτρῳ  
Πέλοπι πανταλίδῃ φθιμῶν. καὶ διὰ τῶν \* ὑμῖν  
Λεῖπεις καὶ τῶνδε τῶν καὶ τῶνδε καὶ τῶνδε

\* καὶ τῶνδε ἡ-  
μῶν.

Διότι δειται  
 ταυτα κο-  
 λυμειται, κ  
 ανθρωποι, η  
 σωταξια α-  
 ταρ δη το  
 ανηραφον  
 εως ειχεν,  
 εδεωρε  
 εμοι το με-  
 τακοσμηται  
 κ μεθαρμω-  
 σαι αυτο.  
 \* αμαρτημα  
 εδ ανηραφω  
 νεμω. ανη  
 ε μελλοντος.  
 \* ες ελλ-  
 πας ως εγρ-  
 μαι.

Ωρπε χακιν λιων παρ τοις κ λοιμων, ον δε  
 Παυται ανωρθωσας εορτω τω παλιν αυδης.  
 Ταυτα ακεστε απηγγλαν τοις Πελοποννησιος· οι η απισησαντες τω  
 χρησμεν απεστειλαν παλιν αυτοι απο κοινου δόγματι επισρεφεσσαν \* επι-  
 ρωτησαντες η δεδωκεν αυτοις η Πυθια λεγει ταδε.  
 Ω Πελοποννησου ναε· ω λωμων ιοντες,  
 Θυετε κ πεσειδε τα κενμαντεεις ενεπωσιν  
 Ηλειων παρπολοι πατερων νομον ιθιμοντες.  
 Τετων χρηθεντων, οι Πυθονησιος επετρεσαν τοις ηλειοις αγωνα πιδεναι  
 η Ολυμπίων κ εκεχειριαν αγγελην η παλεσιν. Και ηλειοι δε κ ταυτα  
 βελόμβροι βοηθειν Λακεδαιμονίοις οτε Ελ· επολιόρκου παμφαντες εις Δυ-  
 φεσεμαντευοντο, κ χει η Πυθια ταδε.  
 Τω αυτην ευεδε πατσαν πολεμς δ απεχεδε  
 Κοινοςικε φιλίας ηγεμνοι Ελληνεσιν  
 \* Ες αν πενταετης ελδη φιλόφρων ενιαυτος.  
 Χρηθεντων η τετην, τα μεν πολεμειν ανερχοντο. η η Ολυμπίων τω οπιμ-  
 λειαν εποιδοντο. Και εσεφετο μεν εδεις οπι πέντε Ολυμπιαδας· η η ελ-  
 εδοξεν αυτοις ματευσαδς, ει σεμματα πελιδωσι τοις νικωσι. κ πεμπεσι  
 βασιλεα ιφισον εις θεοι, ο η δεδς ηφη ταδε.  
 ιφιστε μήλσον καρπον μη δης οπι νικη  
 Αλλα η αχρειον αμφιτηδει καρπωδη ελαιων  
 Ος νω απεχε· λεποισιν υφασμασ· ερεχνης.  
 Παρσγενόμβρος ουω εις τω Ολυμπίαν, πολλων εν τω τεμειν κοπίνων  
 οντων ευρων ενα πελεχόμβρον αεραχίοις, περφοδομησησιν αυτον κ τοις νικωσιν  
 εκ τετεεδοδη ο σεφαν· περτω δ εσεφανωδη Δαίχλης Μεσσηνιος· τη \* ε-  
 δόμη Ολυμπιαδι σάδιον ενιχε.

Here Lycurgus is the tenth from Hercules: he with Iphitus  
 restored Olympikes. Koroebus is the first gamester though not ex-  
 pressely. Apollo gave counsell: at the first they neglected the game.  
 A famine followed. For that vanitie say I that it was at all be-  
 gun: for contempt of it, said Apollo: Of whence sundry counsels  
 they tooke: of which this was one, that they shoulde not make  
 the garland or crowne of a fruitfull tree, but of a vile olive, beset  
 with cobwebs: of which kinde one among many was found in a  
 wood there: and was valued about for to be kept still.

When the Printer had set thus much, which onely was in my purpose to abridge and  
 translate: I was further moved by the request of a learned friend, to make Phlegon



# OF THE OLYMPIA,

by Phlegon, freeman of  
*Adrianus Caesar.*

**I** Thinke it behooveable to tel the cause why the *Olympia* chanced to be set up. And this was it. After Pisus, and Pelops, and also Hercules, the first erecters of the solemnitie & game in Olympiades, the Peloponnesians left off the religion a certain time, for which are numbred 28 Olympiades unto Iphitus & Chorcebus Eleus. When they had thus neglected the game, a sedition arose in Peloponnesus. Then Lycurgus the Lacedæmonian the sonne of Prytaneus, of Europus, of Solus, of Procleus, of Aristodemus, of Aristomachus, of Cleodæus, of Hyllus, of Hercules and Deianira: And Iphitus sonne of Aemon; or (by some) of Praxonides, a man of Elis, of Hercules lineage, & Cleosthenes sonne of Cleonicus a man of Pisa, willing to restore the people to amity & peace, deretermined to renue the Olympique solemnitie, & to keep the gymnike game. Then some are sent unto Delphos to consult with Apollo, whether he also advised to doe thus. Apollo said, it was best to doe it: & commanded to proclaime truce for the cities that would be partakers of the game. After which proclamation passing through Hellas or Grecia, a table was written for the<sup>d</sup> Hellenodieæ, according to which they should keep the Olympia. When the Peloponnesians had no great minde to the game, but were unwilling; a pestilence fell, and a corruption of fruit plagued them. Then they<sup>c</sup> send Lycurgus againe to seeke some end and truce. Then the Pythia uttered these wordes.

O dwellers in Pelopeis, the noble castle for all the earth,  
the<sup>d</sup> eldest of all mortall wightes, and the best  
consider from me the oracle of Apollo, which I wil speake.

*Iupiter is angrie vvith you for the ceremonie: and executeth vvrathe  
Because you dishonour the Olympia, among the people of the King  
Iupiter<sup>e</sup>. The honour of vvwhich first Pisus ordeined and set up.*

Afterwardes Pelops making Hellas popular, set up a myn-  
dey and mastrie for dead Oenomaus. Third among these, the boy  
of Amphytrio Hercules made a myndeys and game for his uncle

<sup>a</sup> The prophane were  
carefully bent to this  
vanitie, as to a thing  
divinely commanded.  
Wherin wisdom would  
that Christians should  
let their memory perish,  
and not intangle the bi-  
ble with such toys.

<sup>b</sup> Here he differeth frō  
Pausanias in whom  
Iphitus himselfe ruled  
the game, and Oxytus  
house: and not Helleno-  
dica of a long time.  
Pausanias I will cite  
hereafter.

<sup>c</sup> The Greeke copie se-  
meth to have Δω-  
σχυρις corrupt for  
Δωσχυρις tho-  
ugh Xylauder follows  
the copie in his Latine  
translation.

<sup>d</sup> Elis gave a name frō  
Elisa the eldest sonne of  
Iavan: of whom also  
all Grecia in Greeke  
beareth the name Hel-  
len, and the people Hel-  
lenes, Iacon and Ladon  
old named Rivers (in  
Dionys. de situ orbis) in  
Peloponnesus seeme in  
remembrance Iavan  
and Lad. gen. 10. Strabo  
callesh Elis *ἡλιον* or  
*τῆς ἑλλάδος* the

foundation of Grecia,  
it seemeth that there  
Iavans built in Elisa:  
or some of Lad first  
settled their seats.

<sup>e</sup> Iupiter Olympius was  
the god of these game-  
sters. Tull. Tusc. 2. Pau-  
sanias recordeth his te-  
mple in Achæa. His  
Image at Olympia in  
Elia. and in Attica,  
and sundry other places.  
That Idols Image An-  
tiochus Epimanes ere-  
cted in the temple of  
Jerusalem. Mach. 6.  
Ios. Benjorion. Again  
that might warne us  
lest we pollute our holy  
Prophets with hono-  
ring Iupiter Olympius  
monuments.

a f fesse that the cor-  
rupt Greeke must so be  
amended.

Pelops Tantalides: which since that time a yee leave: even the Ce-  
remonie, for which he (Iuppiter) angred to the heart, raysted famine  
and pestilence: which you may stay reviving the festivitie a-newe  
again.

This being heard was tolde unto the Peloponnesians. They  
mistrusting the oracle, sende againe by a common decree, to aske  
more diligently of Apollo concerning the oracles. The Pythia  
speaketh thus:

*O Peloponnesus dwellers, goe about your altars,  
Sacrifice and obey all your Mantes commandements:  
I meane the freers of Elis, keepers of the fathers custome.*

After these Oracles, the Peloponnesians suffered the men of Elis  
to dispose the Olympia, and to proclaime a truce to the cities. And  
when afterwarde the Eleans would have holpen the Lacedemo-  
nians besieging <sup>b</sup> Helos, they sent to Delphos to aske counsell: and  
the Pythia thus answered.

*Save their countrey: but refraine from warre.  
(Teaching the Hellenes a common friendshippe)  
Untill the amiable twelve-moneth come ech c five yeeres returning.*

a The Olympiades kepe  
warre fift yeere, have  
full foure yeeres betwixt  
them. So is it called of  
Ovid. Quinquaginta O-  
limpiades.

After these oracles they surceased from warre: and looked to  
the Olympikes, and for five Olympiades no man was crowned. In  
the sixt, they thought good to aske the oracle whether the victories  
should be crowned: and they send King Iphitus to that Chappell.  
Then shee loosed her mouth into these wordes.

*Iphite bestowe not an apple-tree like growth on the victorie.  
But bestowe what a wilde Olive beareth abundantly:  
which nowe is covered with the fine webbe of the spider.*

a Strabo his ancient (for  
Strabo wrote in Augu-  
stinus and Tiberius time)  
he sayeth that untill the  
26. Olympiad none  
were crowned.

He thereupon comming into the Olympia ground: among ma-  
ny wilde olives being in a wood, he founde one beset with cob-  
webbes: about which he made a wall; and of it a crowne was  
given to the winners. Daicles Messenius was the first that was crow-  
ned, who in the seventh Olympiade wanne the stadion: if the au-  
thoritie of this fragment prevaileth.



dayleth.

1 Thus by Phlegon, Iphitus Olympiades can hardly be about 300. yeeres after Troyes fall: or rather hardly so much. Conferre with Phlegon Eratosthenes, who placeth Lycurgus at 300. after Priamus warres, and then you may see how he differeth from Phlegon one hundreth yeere in foure: whereby also Cyrus is cast a hundreth yeeres further off Alexander, that is so much more afore hym then Phlegons account woulde place hym, and equally the Persians gouernement stretched 100. yeeres.

For Iphitus is the tenth from Hercules. Now by Herodotus and Clemens, three generations wyll not go about 100. yeeres.

2 This euident case moued me to accuse Olympiades of so great deceyte, whereby Christians haue been conuicted to make for the very same age neare double so many yeeres for Grecia, when they reckon by prophane Greekes, as they do for Iudah, when vpon particulars they shew theyr minde vpon Ezra, Ester, Nehemias, Aggai, Zachary, yea and somewhat of the \*Kings and Chronicles.

3 Poetes in Phaetons guying of the Sunne out of his course, to the burnyng of Mountaynes, and drying of Riuers, neuer imagined more strangenes, then our wordes in deede draw: when the same Sunne for Sion maketh one hundred of yeeres: and in the selfe same tyme and space for Olympia *Pis* 4, or *Elis* 200.

\* As for Saraias father to Ezra, 2. king. 25. and 1. Chro for Iosuahs family & others.

4 Vnder Iosuah and Ezekias, the staying and turnyng backe, was not for Chanaan onely, but also for the whole worlde. The fables of the nyght made longer for Hercules byrth, and Egyptians recordes in Herodotus of Senacharib, shewe that Heathen kept a remembraunce of it. Our dealing maketh Iewes to reiect all Christianitie. Their wrytinges testifie that, vpon Daniel. cha. 9.

My Aduersary herein was to be commended, who saw that  
either the vniuersall iudgement of Diuines, Ebrewes, Greekes,  
and Barbarians, vpon the last Prophetes must be altered: or the  
Heathen must be reiected.

But his choyse I cannot commend: who had rather bryng to  
writers ancient, in phrases open to all eyes, a new meaning, which  
former ages neuer did, and reason neuer can admit: then he  
woulde relinquish one accompt of Olympiades, which he thought  
vniforme. Marke sundry opinions di gracing one an other.

6 Plutarch in Homers lyfe doth shewe, that theyr ac-  
compt was taken from 100. yeeres after the Troik  
fyghtes. In Romulus he foloweth an accompt farre  
vnlyke: in Numa, he condemneth all gatheryng of  
tymes from Olympiades, as I touched. Where let any  
Logician iudge whether he must meane Olympiades  
or not, by the tymes gathered from Olympionicas?  
Mine aduersarie wold hane Olympionicas not Olym-  
piades vncertayne. I loue not many wordes, to de-  
fende agayn't Anaxagoras, that snow is white.

7 Consider Phlegons difference from Plutarches, and  
that of Eratosthenes from his: both mentioned aboue:  
and thinke that Agamemnon neuer sawe his Nobles  
so standyng amazed lyke staggas, as a carefull reader  
wylbe amazed, that men of rare learning shoulde so  
forget them selues, as with such reedes to fyght: not  
as Pigmeanes with Cranes, but as Poulydamas with  
that which no handes can resist.

Hom. 2. lib. 3.  
Paul. in Eliac.

8 Suidas woulde make Phlegon disgrace him selfe.  
For in him Phlegon placeth famous I haies in Olym-  
piade the seauenth. He myght as well place Solon or  
Iakim king of Iudah in the same Olympiade. And  
Plutarch toucheth this, where he bryngeth gathe-  
ringes from Solons antiquity, whereby many artifi-  
ciall Chroniclers iudged, that Solon reached not to  
Croesus



Crœsus tymes.

9 To fortifie Suidas and Phlegon, burnyng all these  
recordes, take Diuines agaynst them felues, euen those  
Diuines who haue brought first this learning to the  
Church: not of an yll intent, but as then the tymes  
gaue occasion to deale with Heathen: Tatianus,  
Africanus, Clemens Fufebius, Theophilus, all from  
troupes of ancient Greekes proue that Menelaus came  
to Chanaan in Hyrams tyme, or Salomons. Now  
Olympiades beginne 405. yeeres after that, by theyr  
owne accompt: and by Scripture Babylons captiui-  
tie 408. after Salomons Temples foundation. So full  
well Suidas myght place Thales in Olympiade the  
seauenth.

10 Somewhat nere this commeth that accompt of  
Suidas in Anacreon, where Cyrus and Cambyfes are  
in the Olympiade the 25. But by Phlegon he cannot  
be Monarch before the 80. Olympiade. And that  
woulde I wyllingly admit: and for this much Ellano-  
dice woulde geue sentence with me, that euen my  
Aduersaries testimonies marke theyr pley.

11 Apollodorus placing Anaximenes byrth in Olym-  
piade 63. by collection plaeceth Cyrus as I do. Lier-  
tus writeth that in whom Chilon the sage, by Pam-  
phila being Ephorus Olympiade the fixt, by Solige-  
nes fifty fixt (a full 200. difference) proueth a great  
diuorsitie receiued in these accomptes, which being  
graunted, all this worke of Olympiade becomminges  
by fyre of Iudgement wyll be consumed as I draw.

12 Africanus twise striketh hym selfe. For he begin-  
neth Olympiades 1020. from Moses. In *Euseb. p. 196.*  
and in *Dem. 8.* geueth the Maecdonians 370. yeeres of  
geuernement. VVith suche thornes do they pricke  
theyr eyen, who mary Scriptures to prophane Hea-

Cyrus by Phlegon & Lucian might be borne neere Olympiad 55. and take Babylon at Olympiad 80.

then, and marre the lyght of our happy Redemption.  
13 Thus it appeareth what the testimony is worth which so certaynely placeth Cyrus reigne in Olympiad 55. which is fortified by the names of Phlegon, Thallus, Castor, Diodorus, and all that handle Olympiades. *Euseb. prep. 10.*

14 By some Heathen who make hym lyue 100. yeres, the matter commeth neare some famous reckonings for his fyrst princehood, but not for his last yeeres: VVhere olde Diuines cite Heathen agaynst theyr meanyng. For Heathen place Cyrus fyrst tymes in Olympiad 55. and not his Monarchy, as doth Eusebius. And storyes make hym reigne 70. afore that, as I haue touched afore: But I wyll more fully handle Cyrus, with Olympike confusion, after I haue once briefly gon through vnto Alexanders tymes.

### *Of Darius Hystaspis.*

Darius Hystaspis reigne by Lilius Gyraldus, toucheth Olympiad 80. whereby Cyrus (after Phlegon) commyng to the same tyme, it myght seeme by this, as by other argumentes, that Cyrus and Cambyfes last yeeres were at Babylons fall. And they also be holden true, who thynke that Darius Madai is no other then he whom Greekes call Darius the fyrst. And reason would gather that his warres agaynst Scythia in reuenge of Cyrus death, and agaynst Athens vpon his returne, shoulde be soone after: of whiche the later was tenne yeeres afore Xerxes voyage into Grece. And that wyll somewhat agree with Ctesias and Herod. conferrd for Darius tyme, and it may drawe Xerxes warres within lesse then 30. yeeres of Babels fall.

fo theyr eyes, who may becomme to prophane Hec-  
B. 2.



## Of the Olympiade 75. ioyned to Xerxes warre.

- 1 By the former it may appeare that Xerxes warre falleth not in any agreement stablyshed, on Olympiade 75. for which tyme Pausanias hath a singuler example of vnpossibility in this kinde. For Oebotas an Olympionike, wan the race in Olympiade the sixt, and fought agaynst Mardonius in the 75. that is neare 280. yeeres after. Pausanias demaundeth: And howe can that be? and telleth, that he must recorde as he findeth, but must not beleue all. Thus the recorder of them woundeth them, with as great a blow, as euer Lygdamis or Poulydamas gaue in them.
- 2 Pindarus scholiast maketh hym 40. yeeres olde at Xerxes warre: to lyue in all 55. yeeres, to dye when Bion, or Abion was Maior at Athens in Olympiad 86. And this commeth somewhat neare the 80. yeere for Cyrus and Darius.
- 3 Suidas placeth Isocrates byrth in Olympiade 86. and after the Peloponnesian warres: whereby the confusion of Greekes appeareth. But I had rather place Isocrates birth nigh Xerxes warres: and that by an other collection I can proue. He lyued by his owne reckonyng neare 100. yeeres, and Plutarch maketh hym to speake that apothegim to Sophocles, the praise wherof Tully gaue to Pericles: That a Senator must as wel bridle his eye as his handes: which fitness of age woulde not suffer well done, vnlesse he were borne about Xerxes warre.
- 4 The same Suidas placeth Socrates byrth at the Peloponnesian styrres, who was borne neare Xerxes, and lyued 60. yeeres at the least: his death is knowen: vnder

1. Offic.

vnder the 30. Tyrantes: the next yeere after Lysander at Hellespontus Aegospotamos, and Attens ouercome the nation: Socrates byrth by Suidas was in Olympiade 77. VVhat can we make of such Greeke recordes, whiche care not what they vtter? Yet this much may be gathered hence, that Xerxes and Archidamus Peloponnesian troubles, were nothing neare 50. yeeres, as Thucydides woulde haue it, whom Demosthenes agaynst Neera foloweth. VVhat they meant, or cared for trueth I wyll tell hereafter.

5 Lysias byrth by Plutarch is in Olympiade 82. the seconde yeere, when Philocles was Maior: whose maioraty falleth out 8. yeeres sooner by Diodorus.

6 Pliny booke 35. Cha. 9. blameth some who place the paynter Xeuxis opening of his trade in Olympiad 89. whiche he woulde haue to be in the fourth yeere of the 95. marueyllyng at 24. yeeres difference. But he myght marke that 24. or rather 30. yeeres be added more betwixt Lysander in Olympiade 94. and Philip Macedon, then euer the fyery masse of the Sunne lyghtened.

7 So in Pliny hym selfe Mausolus whom Demosthenes commenter maketh alyue when that Rhetor accused Timocrates in Philip Macedons dayes: Pliny placeth his death in Olympiad 100. the second yeere.

8 In the same sort Suidas placeth Philips agonies, or triumphs in Olympiade 100. which by Athenæus accompt (in whom Philip reigneth but 20. yeres before Alexander, whose reigne began the 111. Olympiade) shoulde be Olympiade 106. So in Zeuxis, Mausolus and Philip, the theeuyshe Olympiades fallying out, bryng trueth to lyght.

This speciall matter I would aske, yf Antiochus Epiphanes dyed in the 154. Olympiade, and Alexander in the



the 114. the fyrst yeere? How coulde Antiochus in the  
sixt yeere of his reigne set vpon Ptolomy Philometor,  
made king 143. after Alexanders death. by the Mathe-  
matician Ptolemy lib.6. cap. 4. Philometor shoulde be  
king 6. yeere afore Antiochus?

In the same errour is the beginnyng of the Greekes  
Kingdome from the 14. yeere after Alexanders death.  
For in the seauenth yeere of his kingdome. *Macb. 1.*  
in 143. of the Greekes he setteth vppon Egypt: Seeing  
the same is the number from Alexanders death to Phi-  
lometors reygne, the same begynnyng also must the  
date of the same number haue: and presently from  
Alexanders death must beginne the date of the Greekes  
kingdome, as Codoman ryghtly prooueth. And here  
mozt haue Olympiades deceyued our best learned, the  
late and aucient.

Also here Liuius copies would Codoman haue amen-  
ded that for 488. the yeere afore the first Punik warre  
he woulde haue 476. put in all copies, that the famous  
Eclipse which was at Aemylius victory ouer Perseus re-  
corded when it was, might haue agreement of Antiochus  
sixt yeere, which is ioyned to Aemylius victory. So all  
copies must be amended, and iudgements reformed, and  
playne made rough, or Olympiades must be holden but  
games.

**Cyrus, in particularitie specially**  
conferred with Olympiades,  
*disagreeing extremely.*

**I** Wyll returne to ioyne some of these former tymes  
which I haue touched, with others extreamly struiuing,  
at ancient Cyrus tymes: whercupon a great part of our  
debate standeth: that not onely by a particuler vew of  
all

all the Greeke times some lytle in each, but in the chiefe, vnſpeakable diſcorde may appeare euen by theyr teſtimony who haue been the principall folowers of them. Afterwardes I wyll ſhew ſome further ſtore of abſurdities bred by them in other matters: But chiefly muſt his age be examined.

For the moſt uſe of diuerſitie diſanullyng Olympiades, wylbe about Cyrus: for thoſe whole troupes that haue been thought to agree, that he reigned in Olympiade 55. Thallus, Caſtor, Phlegon, Polybius, Diodorus, and all that handle Olympiades. Africanus in Eusebius is authour. Now marke their diuerſitie.

1 Africanus placeth Cyrus diſmiſſion of Iudah in the ſame tyme, as I mentioned aboue.

2 The rare man M. Ioseph Scaliger ſomewhat correcteth it. He would haue Cyrus to reigne 27. yeeres of his 30. before Zorobabels gouernement.

3 And I ſhewed my mynde, that prophane wryters regarded his fyrſt reigne, not his Monarchy, who heard not before Alexanders tyme the name of any Babylonians, who reigned ouer Iudah: but otherwyſe then Scripture doth recorde them, and farre in an other number.

4 By Eusebius admittyng Menelaus to be of Salomons tymes, and Olympiades about Nabuchadnezzars, (ſo I proued that the accompt of Diodorus doth caſt them) Cyrus being after Olympiades 220. yeeres in the 55. Olympiade he ſhould be as late as Alexander. Clemens and Africanus be in Eusebius blame alſo.

5 Africanus former counters twiſe marre his ſummes. And whereas he fortiſieth hym ſelfe, by making Ogygos and Phoroneus of Moſes tymes, and all thre 1020. yeeres afore any Olympiade, by his owne col-



collection, & by Aconsilans, Hellanicus, Philochorus,  
by Castor and Thallus, by Diodorus and Alexander  
Polyhistor: this fortification of his, maketh Cyrus to  
be as lately as Iudas Machabzeus.

6 Moreouer, yf Africanus former number of the Ma-  
cedonians 370. yeeres be not corrupt for 270. whyle  
he geueth Persians 230. By descendyng from Tibe-  
rius, and by the Romanes 60. yeeres of empire, by the  
Macedonians 370. and by the Persians 230. he wyll  
cast Cyrus to Ezekias dayes, in their eyes which admit  
Daniels seauens properly spoken, as he doth, and by  
myne aduersaries graunt, of certayntie in the limittes.  
Ad thus the Greekes helpe for tymes count, beyng  
layde in a ballance, wylbe lyghter then vanity it selfe.

7 Or yf we say that Africanus number of 370. be for  
270. of the Macedonians, whiche from Alexanders  
death Ptolemy maketh to be 294. he doth shorten  
it 24. yeeres. And more then the Iewes in Seder Olam  
doe: And so Cyrus shoulde take Babylon in Olym-  
piade 61. by collection from hym.

8 Neare that accompt commeth \* Theophilus, who  
placeth Cyrus death in Olympiade 62. where Dio-  
dorus lib. 2. placeth Cambyfes reigne.

9 Also neare that accompt commeth Clemens by a  
consequent: in whom as (for an other purpose here-  
after I wyll shew) Iechonias captiuitie is in Olympi-  
ade 48. sixty two yeeres more wyll make more then  
other 15. Olympiades, and all 63. Olympiades. He-  
rodotus bringeth Croesus fall to that tyme. For Gyges  
is king in Olympiad 18. by Clemens, Olympiad 23.  
by Tatianus: After 170. yeeres, by Herodotus or 42.  
Olympiades Croesus becommeth poore Irus: when  
Cyrus had taken him.

10 The reader may remember how Suidas placeth

G1.

Cyrus

*Africanus giveth  
shorter number  
into his book  
60.  
230.  
370.*

660. That  
shoulde be the  
20. yere of Eze-  
kias. Sanachar-  
ibs fall was  
666. before the  
resurrection of  
our Lord. Afri-  
canus shoulde  
place Cyrus  
reigne where  
Esay doth  
name Cyrus.

Theophil. 3.

This Olympi-  
ade 48. shall  
serue hereafter  
for diuerse  
purposes.

Cyrus with Cambyſes at leſſe then thalfe 55. Olympiades, and Polycrates at 52. and agayne Cyrus taking of Sardis at Olympiade 55. whiche dealinges myght well be in Nebucadnezzars dayes. And whereas Lilius Gyraldus in Anacreon blameth Suidas copy: and ſo doth my aduerſary, and V Volphiuſto, though all printes agree: and yf they were faulty, Suidas muſt be amended not onely for Cyrus, but for Polycrates, and for Thales alſo: Here it may be ſcene what force theſe games haue in theſe ſaddeſt wittes, that for them all the courſe of writers muſt be altered: but where they beſt agree with Scripture, as Phlegons 100. difference from Diodorus, caſteth Cyrus fitly for Daniel. I coulde wyſhe that Satans testimony ſhoulde ſtande onely when he is forced to ſpeake for the Sunne of God: and not when all trueth and ſtory by it is troubled.

**¶** Laſtly yf Solon was borne (by Suidas) in Olympiade fifty ſixe, and was doubtles farre ancients then Cyrus Monarchy, how ſhould Cyrus reigne in Olympiade 55?

The conſclusion touching Cyrus.

And thus, I turne for that testimony, thought vnuincible, of Thallus, Caſtor, Phlegon, Diodorus, Africanus, Eusebius, and all: I turne Thallus agaynſt Thallus, Caſtor agaynſt Caſtor, Phlegon agaynſt Phlegon: to ſet them all on flame: and all, agayn them ſelues all. And the grounde of this I layde in my firſt Booke after the yeere of the worlde 3000. vnder Salomons reigne, hereby well myght I deſpiſe Olympike numbring of the Sunnes iourneys, damned by the approuers of it.

And yf I woulde deſcant vpon Cyrus name, ſitly myght I compare the name of Cyrus with this. For Greekes expounde his name to ſignifie the Sunne. It falleth out, that men myght as well deny the Sunnes courſe, as deny the proprietic of Daniels Seauens,



Seauens, for the course of the Sonne of Iustice, to shyne to  
all foules: euen from Cyrus first yeere vnto the Redemption.  
And as nothing is more enenious to saluation, then gamesterie  
so experience teacheth, that nothing hath hurted the prophetie  
more, then a gamelike and negligent accompt of propheties tryall  
from gamesters accomptes of Olympian Belial-like playes.

Aratus the Greeke Poet, prayseth God diuinely, for his workes  
of the Creation, and placing the Starres for a fit vse of humane  
lyfe: for ploughing and digging, for sowing and planting: and  
therein boldeth God a ioyful father, a great helpe for men.

To Athenianes S. Paule citeth Aratus, euen in a cause  
wherein by their wicked lawes he was gilty of most hygh punish-  
ment. For they helde it death to speake agaynst their Goddes:  
and Socrates felt that, though afterwards they mourned for  
killing of him. Now Athenianes onely of Grece to accompt of  
disturbe (though they disturbe them selues also) yet they disturbe  
our accomptes. To whom I will oppose the witt of the plougher  
and ditcher, who folow the playne experience of that, that by na-  
ture is planted in them. The same iudgement for propriety of  
speech in Daniel alwayes bolden, shoulde presuyle: that he who  
neuer deceyued the ploughmen or ditchers in course of the yeere,  
shoulde not deceyue them, that from Gabriel and Daniel tolde  
when the Figge tree shoulde budde, and the voyce of the Turtle  
shoulde be hearde on mountaynes. I must depart from these ioy-  
full spetches, to the lothsome errors of Olympiades, whereby our  
youthes haue a mynde to please them selues, rather then to lye  
by Moses and the Prophetes: while they decerne of some deepe  
skill in prophane writers: wherein it may not fall out, that  
they can be thought able to alier Jew and Gentile from the mea-  
nyng which hitherto they haue had, for the last Prophetes, or the  
ordinary course of lineall succession of Abiud and Rhesa.

For whom I am sorry that my aduersary learned them. Autoris  
(Concentus) obscura syera: Where the age of Irus, or  
Thersites would serue, if their lyne were in recorde for posterity.

A digression to  
a collaterall  
matter, of our  
Lords family.

\*Some ful badly haue taught, that S. Paule condemneth Genealogies of Scripture. That would make the holy Apostle a blasphemour, & a speaker agaynst God, and a shaker of the stars in holy writ. He meant no suche matter: but to checke the Talmudists feigning genealogies: where-with they flow full foolishly.

The sonnes of Dauides kingdome, of whom all the worlde is, and was alwayes\* bound to take notice, they may not be holden obscure, but to shyne as the Moone among the Starres on nyght: and they do disgrace so many erroneous authors, that all copyes of those which haue been written or printed, myght be thought enough to fyll Pauls church all from the floore to the roofe. Such glory and such vse the wysedome of Christ hath contriued into the lyne of his kindred: euen for profe of that prophecy which so directly calleth vs to a most certayne yeere of his death, and reprove of all Heathen tyme-rolles: and specially the Olympike pastymes. But I haue more plentifully, then brieve assertions suffer, enlarged this blame of that witnes, whiche would bryng Cyrus and the Sonne out of his course, and make Phaeton ruler of the Chariot. Now I wyll pursue other wandringes, and come to others, of whom Heathen haue store: which lyue before their elders were borne, or dye themselves afore euer they saw the ey-liddes of the mornynge.

### A Cataloge of further impossibilities in Olympike reckonynge.

By this variety of accomptes Clemens Alexandrianus maketh Aggai Zachary and Malachy to prophecy afore Ezekiel. For he placeth Iechonias captiuitie in Olympiade 48. (Ezekiel prophecied not vntyll fyue yeeres after that. Ezek. 1.) and Aggai, Zachary and Malachy, doth he also of resolute purpose place in Olympiade 48. makynge them elder then Pythagoras, though his familiarity with Amasis myght haue warned him better. Yea Thales also is hereby made their puny. These be the wonderfull wordes of Clemens. It is cleere, that they who prophecyed vnder Darius Hystaspis in the seconde yeere of his kingdome Aggai, Zachari, and he who amongst the twelue is called Angel (Malachi be meaneth)



meaneth) in the first yeere of the 48. Olympiade, are elder then Pythagoras, which was in the 62. Olympiade. and elder then Thales, which was in the 52. Clemens runneth into this blame, no lesse culpable then yf a man shoulde place queene Mary afore king Richarde the thyrde: or (to spe ke prouerbially) all the Cartes in London before their Horses. But Clemens must be spared. Come to Heathen recordes.

● Parmenides floryshed in Olympiade 29. But his ancient Anaximenes saw not the Sunnes lyght vntyl the Olympiade 63. nor Pittacus the olde sage, vntyll the 54. nor Thales vntyll the 56. though by other he dyed afore he is borne, by some. Laert. Solon also by Laertius florisheth when by Suidas he is yet vnborne. Dracon also by Tatianus being in Olympiad the 30. the olde law-maker shoulde be as late as Parmenides. So the Poet Sophocles farre elder then Plato, shoulde floryshe with Eudorus Platoes scholer at the 73. Olympiade Laertius and Suidas.

3 Zenon was a boy, and Socrates a young man, when Parmenides was very aged, that is 65. yeres olde, and at the solemnity called Panathenæa, they dispute, in Platoes Parmenides. Yet Socrates is borne in the 77. Olympiade (as before I touched from Suidas) & Zeno the younger in the 70. by Laertius.

4 But Plutarch hath no fellowe for this purpose: for in one mans lyfe of a tyme well knowen, and course of lyfe, differing twyse, from common reckonynge.

5 Lysias by Plutarch is borne in Olympiade 82. the seconde yeere, when Philocles was Archon at Athens. The Olympiades by Diodorus were 80. vnder Philocles. In Plutarch the same Lysias after 63. yeres, is in the 92. Olympiade. 40. yeres woulde haue brought hym from the 82. vnto the 92. He lytle

7 cared for that accompt, that so doth speake. Neyther  
may the print be blamed, vnlesse che Basil and Ste-  
phens in the lyfe of Lysias be blamed at once. A Chaos  
of confusions haue Greekes in this kinde, that Apollo  
the wicked spirite myght well be counted witty, in  
appoynting a Tree beset all with Spiders nettes, for a  
garlande of these games. For the house of a Spider  
wilbe their confidence, which entangle Diuinitie and  
humanitie with these toyes.

6 A great deale of foule play about Alexander the great  
hath this gamestery wrought in sad wryters. Our  
countrie man Florentius V Vigorienſis burieth A-  
lexander in Olympiade 110. By Diodorus at 111.  
he entreth Asia: and by 114. the first yeere, by Ar-  
rianus he dieth. And hereupon belyke Duris placeth  
his death (in *Clem. 1. Str.*) where others place his voyage  
fyrst.

7 And vpon this confusion also it may be sayde, that  
some make Alexanders reigne after the Perſians to be  
of 18. yeeres, where Clemens maketh the whole Ma-  
cedonians vnto Cleopatras fall to be 306. Ouides  
Jupiter was neuer so frighted with Phaetons running  
of the Sunne out of his course, least all shoulde be  
brought by flames into the olde Chaos: as the course  
of the holy story is disturbed, by seeking helpe at these  
forlorne Olympike recordes. But I must haste to  
ende this Olympike differing absurdities. Yet Pin-  
darus the harping Poet, who wrote of the Olympian  
gamesters, and his commenters, they may not be omit-  
ted: He, as he thought, no Starre bryghter then the  
Sunne on the day tyme: so he thought no gamestery  
better then the Olympike.

1 Fyrst for Pindarus, if in his 6 time any accompt had  
been knowen of theyr number, the Poet so witty and

Ptolemy hatn  
294. yere from  
Alexanders  
death to the  
last Cleopatras  
and Clemens  
also elswhere:  
but by 106. he  
must gieve A-  
lexander 18.  
yeeres.

6 Herodotus  
also mentio-  
neth many no-  
bles, Olympio-  
nicas, but not  
hauiug any  
number of a  
certain Olym-  
piade.

so



so farre fetchyng antiquities, woulde hardly haue omitted that.

2 The commenters vppon hym bryng a reckoned number of the Olympiades vppon two gamesters: Xenophon and Psaumis: Xenophon Corinthius wan the stadion, by Triclinius in Olympiade 79. yet the same Xenophon Corinthius in Pausanias wan the stadion in Olympiade the 29. when Archimedes was Archon, not Archidemides, whom Diodorus bringeth. And yet the same Pausanias for the 29. Olympiade (whiche he maketh to be soone after Gyges reigne, when Ardys graundfather to Croesus reigned) maketh Miltiaden to be Archon. But the print may not be blamed. For Pausanias hym selfe bryngyng vnreconcilable wordes of Olympiades, telleth what he must recorde: but must not beleue. Besides the Latine translater in both places to oweth the Greeke, as lytle caryng for the authoritie of the games. Thus for Xenophon the commenter & Pausanias disagree.

3 For Psaumis the gamester two commenters, more fall out. Pindarus doth commend him, of his towne Camarina: which towne he tearmed the New-towne. Thereupon thus doth the commenter speake. *Camarina was buylt in Olympiade 45. destroyed in the 57. buylt agayne in the 85. lately before Psaumis gam-stery.* This the same speaketh also: Camarina was buylt of Gelo in the 42. Olympiade as Timæus wryteth. But Philistus sayth, that in the thirde Olympiade Gelo buylt it. So Gelo shoulde be about 160. yeeres differing from hym selfe. Trichinus sayth thus: Camarina was buylt first in the 45. Olympiade, and was ouerthrowen in the 57. and was buylt in the 82. Olympiade at Psaumis victories. Now the former commenter ioyneth the taking of it to the tyme of Dari-

us

us Hyſtaſpis warres. And how coulde that be agree-  
able to Cyrus 55. Olympiade, or to Xerxes warres  
in 75. which was but tenne yeeres later then the for-  
mer of Darius? Cornelius Agrippa myght fitly haue  
brought olympike recôrdes into the vanity of ſciences.  
For nothyng can be ſo vayne.

### The cauſes of differing by Olympiades, ſundry games, and ſundry game-rulers

- 1 Pausanias in Eliacis doth ſhew, that a full doſen of  
ſeueral games were ſet vp, at ſeueral tymes farre  
diſtant: and yet he omitteth ſome that others haue.
- 2 The Stadion or foote race was the firſt: whence of  
late men tooke their accompt.
- 3 But the moſt ancient reckon from other game-  
ſters. Thucidides declareth that: the moſt ancient to  
my remembraunce that taketh any note of tyme  
from them. Thus he noteth the fourth Sommer of  
the Peloponneſian warres. *It was the Sommer in which  
Dorieus Rhodius the ſeconde tyme wanne.* VVhat game  
they wanne Pausanias teacheth, who ſayth, *that Dia-  
goridæ, the ſonnes of Diagoras, whereof Dorieus was one,  
practiſed Championry.* Now this family of Diagoras was  
moſt famous: whence two ſonnes in one day wan  
games, whereby Diagoras thir father was counted an  
happy man. Tully recordeth it, and Pausanias: yet  
none of this family practiſed runnyng.
- 4 Lykewyſe he marketh the Sommer of the twelſe  
yeere thus: *It was the Sommer in which Androſthenes  
Arcas the firſt tyme wanne the Pancration.* Pausanias of  
late, not of olde, hath a number kept of it.
- 5 The Race was the baſeſt, and fit for poore men: o-  
thers were of more eſtimation: wherefore the Race  
being



being an obscure play no reason moved the most an-  
cient to keepe account of it.

6. Isocrates commendeth Alcibiades, sheweth that he  
and Alcmeon his mothers great ancestour wanne  
the game of the two \* Horses and helde that worthiest  
for Nobility. Neither doth Isocrates any where  
bring any number of that, or mention of the foote  
race: yet his argument would well enough haue suf-  
fered hym. And I thinke yf an account had ben kept  
and known, it would haue holpen the glory of his  
client, Alcibiades the younger, to haue Alcmeon in  
such certayne recorde.

7. So Anus Gellius recordeth from some Chroni-  
cles that Milo Crotoniensis the wrestler was crowned  
in the first Olympiade. Now the first Olympiade for  
wrestlyng, as of late accomptes goe is 18. Olympiades  
about 70 yeeres after the Stadion. And thus dyvers  
pleyes make the Chronique pleyers.

Gell lib. 15.  
cap. 16.

An Olympiade  
18. from Sta-  
dion, called the  
first. See Paul.  
Eliac. I. where  
Euribatus, not  
Milo is victor.

### Of sundry game-rulers

1. An other cause of the diuersitie is, that the rulers  
were much altered. Pausanias also recordeth that.  
And in the very recordes accompted, being such un-  
tunable confusion. His letters do speake thus.

2. The order of the Game-rulers which was at the first, con-  
tinued not vnchanged, vnto our age. But, Iphitus alone did  
rule the Game: like wyle after, Iphitus the brother of Oxylus.

3. In the firste Olympiade, two chosen by lotes from all  
of Elis did rule: and so far along tyme the number of two  
Game-rulers continued.

Now marke the cart before the horse in  
Pausanias reckonyng.

4. In the 25. Olympiade, when Ellanodice ruled. The seconde  
Olympiade after that, a tenth was added. Here the 25. can  
not

not be vnderstoode, but from a new beginning after the fiftieth. So Pausanias holdeth on.

5 The 103. Olympiade, twelve of the severall twelve tribes of Elis ruled. But when soon they were oppressed by the Arcadians, and lost part of their ground, they were diminished, of so many tribes, as dwell in that lost ground.

6 And in the 104. Olympiade, their tribes being brought into eight: the Ellanodica were eight, out of them.

7 In the 108. Olympiade, they returned againe vnto the number of seven: and that continued vntill our tymes. Thus Pausanias writeth. He, and Phlegon, both lyued vnder Emperour Adrianus: in which age Pausanias had as true recordes of number in Olympiades, as Ouid had of Actæones houndes: or the Chaldeans for monuments of foure hundredth thousande yeeres, or 70000. more by Diodorus and Tully. Or the Egyptians in Laertius for the tyme betwixt Vulcane their Philosopher, and Alexander Macedon, of yeeres 48063. Or Arrianus and Pliny for the Indianes 153. kinges (betwixt Dionysius and one\* Androtus) and their yeeres 6042. Men acquainted with deceyung, can put in summes odde, to make babes thinke that they haue cast it so exactly, and haue sure testimony for all.

\* Pliny hath the same number of kings & yeeres from Bacchus, or Dionysius to Alexander the great, & three monethes forsooth. lib. 6. cap. 17.

Pausanias vtterly ouerthrowen by himselfe.

1 By Eratosthenes Lycurgus floryshed 300. yeres after Hector. By Pausanias no lesse then by Phlegon, Iphitus, and Lycurgus were both of one age, in *Elas. lib. 1.* Yet Pausanias foloweth Eratosthenes; who maketh Iphitus later by an hundredth yeres. *Seron. 1.* Dionysius also and Diodorus agree with Eratosthenes, whom Pausanias folowyng, differeth an hundredth of yeeres from him selfe.

2 Also



2 Also Pausanias bryngeth a monument of a sonne of Iphitus, saſ returned from Ilion, buried at home. Schedius his other sonne dyed at Troy. *Paus. in Pho.* As possibly as they coulde be buried 300. yeeres afore they were borne, by the former testimony: so easely can Olympiades be brought to a certaynty, and agreement in Pausanias.

3 And yf the testimony of two can serue agaynst their owne trade, Pausanias and Phlegon disanull Eratosthenes, Dionisius, and Diodorus, and proue them more differing from them two, then myne aduersary doth from mee. And Pausanias, no lesse then Phlegon casteth Cyrus to Olympiade 80. whereby fitly the Olympiade 102. may ende 400. yeres for our Lordes redemption. And so Pausanias disgraceth all this olympian doctrine, no lesse, or rather much more apparantly, then Plutarches testimony in Solon doth cast off all Grecke Chronikes: And yet Pausanias is the speciall man that plentifully writeth of Olympiades. But of those famous Olympionikes whom Herodotus handleth (without any number from the first game) he I trow, hath none but Clisihens of Sy-cion, in, or neare Olympiade 48. in *Phoe. 222.* But let vs come to the fyrst recorder of them, to Hippias Eleus, of them, and hym, Plutarch in Numa thus wryteth.

#### Plutarch of Hippias.

*They say that Pythagoras Spartiates, winnyng the Olympian game the Stadion in the sixtyeth Olympiade (in the thyrde year wherof Numa reigned) came to Italy, was acquainted with Numa, and helpe hym for the ordetyng of his Kingdome. And a lytle after. It is a hard thing to bryng the tymes exactly, and specially them which are gathered from the game winners Olympionikes the table wherof (they say) was but a late invention.*

of Hippias Elcus, grounded upon no argument that might  
force credite vnto it. That Plutarch, by tymes gathered  
from the Olympionike, meaneth Olympiades, it is cleere  
by hym selfe: which calleth that, the sixteenth Olym-  
piade, which he gathereth from Pythagoras victory.  
Of Hippias worthynesse, Plato hath prety floutes.

### How Plato ferreteth out Hippias.

Socrates in Plato disputyng with Hippias, telleth  
hym, that he heard hym boast, how commyng to Olym-  
pia he tolde, that he made with his owne handes all that  
he had about his body: his Ring he had engraue, his  
Shooes he had sowed, his Coate and Shirt he had wouen,  
yea and platted his Girdle Persianlike for brauery, and  
had workes poetically, tragedies and dithyrambes, and  
prose of all cunnyng. This Hippias may as well be  
thought to haue Olympiade accomptes of his owne ma-  
king: as Plutarch recorded. And yf he were a lyer now,  
to answer agayne to all demaundes he shoulde be as-  
ked: not as he was by Socrates, whether Achilles or Uli-  
ses were the better, but what authority he had for his  
Olympian table? And not Plato onely for hym shoulde  
make a Diologe of lying, but others also, vnlesse he gaue  
a better answer, then the matter seemeth to suffer.

### Of the authoritie of others of Elis, citizens to Hippias.

Pindarus commendeth gamesters from their townes  
fame. So can I commende Hippias authority from his  
townesmen. This of them Pausanias reporteth. Elci  
worshyp Bacchus most of all the Goddess, and for him kepe a  
feast called Thyia, Outrage, and say, that their God commaundeth so  
their feast. Into a chamber they put three empty pannes, in the  
presence



presence of such as will beholde: they seale the doores: on the morrow they finde the pannes full of wine, the seales being whole: and this they sweare to be true. So true do I holde their reckonynge of Olympiades.

### Obiection.

But Xenophon reckoneth by a certen number.

### Answer to Xenophons Olympiade 93.

1 Xenophon in deede seemeth to countenaunce Hipias Eleus a litle. For he reckoneth *Ellanic*. i. the Olympiade nynty three. But with a great number of other notes: and by the game of two Horses coched, fyrst set vp for a game: and called Xynoris.

2 The next Olympiade after, he forsaketh all numbring, & barely by the gamester Crocinas Thessalus, describeth it.

3 His number cyther was not of olde in his cotypes, or of small estimation: yf Suidas folowed authours of accompt, by whom Philips triumphes fall to Olympiade 100. or, rather Philip was nygh the supposed 93. Olympiade, how so euer to others it can truely be ioyned, and both, for so much, may well stande the 93. and the 100. Olympiade, to shewe the meane time, to be but lytle aboue 24. yeres.

4 Timæus and Philistus for tymes not long afore, whom for Camarina I cited, lytle regarded olympian summes, after Xenophons reckonynge. Neyther can later & men bryng any authority for them, when Hipias neuer founde two of his age embracers of his Olympian table.

¶ As Dionys.  
Diod. Plur.  
Athen. Laert.  
Gell. 8cc.

Of

Of Solons age, and Philip Macedons, to  
be of the lyke distaunce by Heathen,  
as Iakim and Iaddue are cast  
from scripture to be

Solons law-  
geuing, and  
Nebuc. 1.

A Gaynst suche as lyke of Olympiades. I may bryng  
them, and that well for Solons age, whom Iatianus  
placeth in Olympiade 40. Now in the 48. Clement doth  
place Nebuchadnezers 8. yeere, and captiuitie of Iecho-  
nias. VVherefore Solon should be of Iofias tyme.

Laertius placeth Solons Lawgeuing in Olympiade 46.  
that is, about Iakims reigne. Let vs holde on then to  
Athens fall, in these iourneys.

Pisist. of Sede-  
kias tyme.

Pisistratides ruled Athens 40. *Isocrat. de biga.*

About Euilmerodachs twelfth yeere they myght be  
cast out, and Miltiades made by them ruler of Cherso-  
nelus, myght be then some 40. yeeres olde.

Marathon  
fielde about the  
13. of Zorob.  
and Xerxes  
war. was about  
23. of Zorob.  
or not much  
more.

Marathon fielde 20. yeres after that, when Mardonius  
was there: soone after for enuy Miltiades banishment of  
ten yeres seemes to folow. That Andocides mentioneth.

Xerxes warre was ten yeeres after that. There the  
principality of Athens grew: whiche I woulde reckon  
from Xerxes preparation, when Grecia consulted of de-  
fence, and knew that which way Athens tooke, all woulde  
fall.

Andocid.  
de pace.

\* Thuc. 1.

Helen. 2.

Andocides of  
Pisistratides  
times spake for  
it, the grandfa-  
ther to the ora-  
tour.

Miltiades in his ten yeeres banishment, is a meane  
of truce betwixt Athens and Spart. And this can hardly  
be 70. yeeres after: but graunt seauen.

\* Thence the truce kept of 13. yeeres ensued.

Then sone after a peace of 30. kept, 14. by Thucidedes,  
15. by Xenophon: yet Aeschines and Andocides speake,  
that Athens kept that peace 30. yeres, but Thucidedes &  
Xenophon expound their meaning. And they expound  
Thucidedes and Demosthenes, who make 50. yeeres be-

twixt.



twixt Xerxes warres, and Archidamus: which in propriety was little more then halfe so much: and Isocrates giueth all Athens principallity but 65. which principallity Isocr. in Pa. ended not vntill Lyfander of Lacedamon tooke Athens, nath. after 28. yeeres warre.

In that warre, Atrometus father to Eschines the orator, lost his wealth belike through Archidamus, when Attica was ouer-run. So he might well be borne at Xerxes warres, & yet he was but 94. when his sonne pleaded for his life against Demosthenes. Eschines also serued vnder Alcibiades. Socrates and Alcibiades were killed neare that warres end. Eschines by the iudgement of \* some, heard Socrates. He should be as Pamphilus in Terence past minoritie that heard Philosophers. Graunt him some twentie fine yeeres of age then. He died after Alexander, about 75. So Philip should dye after Alcibiades about 40. yeeres: then was the father of Eschines alieue, and his mother, who had fled at Lyfanders victorie: his elder brother was alieue, his yonger, his Children were yet but yong, & then Demosthenes reckoneth but 240. yeeres from that time a litle afore Philips death vnto Solon: who by the way slicked not to take 50. for litle more then halfe fiftie.

That was in  
y 1. of Pelop.  
war. Thuc. 1.

\* As Deme-  
trius and o-  
thers in A-  
pollonius.

Alcibiades  
& Socrates  
died nere to-  
gether after  
Lifanders vi-  
ctorie, ouer  
Athens.

\* Against  
Nexam.

To Solons last times, about 200. by Scripture compared in Iakim and Iaddue, with Solon and Demosthenes, may well be graunted, and the whole 240. vnto Solons first yeeres.

Yea the generall speach of Greece in Socrates time maketh Solon very ancient: whereby he might well match Pharaon Nechoes antiquity. Yet the \* hulkes of Nechoes shippes made by his authoritie, abode vnto Herodotus dayes, which argueth somewhat the shortnes of the time, to be not about a mans old age of 150. yeeres, when Herodotus might write that.

\* The Greek  
terme I keep:  
nor hauing  
another cer-  
taine.

So by Olympiades, the best that they affoord, best agrees

agrees with Scripture. Otherwise they appeare to be nothing worth: and I may iustly blame my aduersarie, for defending that they are not most vncertaine.

## Of Romes Chronicle noted in latine

A.V.C. anni vrbis conditæ: the yeares

*since the Citie was built.*

**R**omes antiquitie also is as one thred of the three: which can not soone be broken. But Clotho the daughter of Night in Hesiod, seemeth to be the first spinner of it. Or as Penelope twisted & vntwisted her thred, to keepe aloofe \* her louers: so is the antiquitie of Rome spun: What one twindeth another vntwindeth, and for any purpose some thing hence may be brought: The oldest Romane writer being about 500. yeares later then Romulus is, supposed and recorded builder of Rome: and extreame disagreement arising herein.

\* Homer in  
Odiss.

Dionys. r.  
antiqui.

Onuphrius wondreth at the varietie of opinions, by whom and when Rome should be built: and citeth a full tedious sort. To him I referre yong students.

Ennius in his time, from since Romulus built Rome, holdeth it about 700. yeares.

Varro in Tullies age beginneth a new accompt, and maketh it then feant 700. yeares olde.

For comparison, after Troy, and afore Alexander: and by subduction with Cyrus take this.

Gellius by Cornelius Nepos and Cassius, maketh it built about 300. yeares after the Trojan horse, and 400. afore Alexanders birth. Nowe Trogus in Iornandes maketh Cyrus to be in Tomyris warre 630. after Priamus death. Wherefore Cyrus shoulde be aboute the 300. A. V. C. and about 100. afore Alexanders birth: and that should I graunt. Thus Rome helpes nothing.

So



So we may compare the Romane kinges with Iakim king of Iudah, and with Cyrus. For by 300. yeeres from Priamus to Romulus, and \* 244. from Romulus to Tarquinus and Brutus death: Romes kinges shall be founde to ende afore Iudahs, whereby Cyrus shalbe nothyng further from Alexander then I place hym.

\* Commonly noted vpon Liuy.

Iornandes is holpen by Democritus in Laertius, who was borne in Olympiade the 80. and when he wrote Micron Diacosmon reckoneth it after the Troikes 730. yeeres. How true it is, I wyll not dispute. By the same accompt I made Zeno Iunior to Socrates, though by Plato he were elder: and for to dash here agayne humane authority lyfted agaynst God, I may cite Democritus, no lesse helping me then Iornandes.

§ In Parmenide.

Ephorus Cumæus helpeth more, who maketh 750. from Heracliz, returnyng vnto his tyme: later a litle then Democritus. So Iornandes hath a dooble helpe. Now Heraclidæ came to Peloponnesus the 80. yeere after the Troikes by Thucyd lib. 1. and by Eratosthenes in Clem. Strom. 1. Apollodorus, and Diodorus lib. 1.

Isoocrates geuing Lacedæmon 700. yeres continuare, since Heraclidæ there seated, of whom theyr kinges came, runneth in the same way with the other Greekes, to place Cyrus no ancienter then I place hym, by Iornandes accomptes.

Confer Panegyric & Panathenaic.

#### Extremities in shortnes.

1 Vergil the Poet, the glory not onely of Mantua, but of Rome also, he comyng after M. Varro, whose accompt (I thinke) myne adversary foloweth, controll-eth hym, and maketh Rome younger then Hectors ende, not 430. yeeres but 360. as Chytraus noteth: whereby Iornandes placing Cyrus in 630. and Gellius placing Alexanders byrth in 400. V. C. 70. not 100. shalbe left betwixt Cyrus ende & Alexanders byrth.

æneid. 1. and Chytraus Chron.

So Vergils accompt shoulde fauour the Iewes.

2. Julian the Emperour, though prophane, yet learned, and compelled to honour Christe, euen in his destruction, he also dasheth all Heathen honour.

Julians  
Caesars.

In his Saturnalib. Romulus maketh a feast for the Romane Emperours, and some others. All theyr notable faultes he setteth foorth in that discourse. And in speeches of the Emperours, Iulius hath a principall place. He commendeth hym selfe of his citie Rome: that it beginning of 3000. men within lesse then 600. yeeres came by conquest to the earthes ende: he meaneth his owne conquestes.

Now if we graunt Alexander to be A. V. C. 400. the space thence to Iulius wilbe farles then the very Iewes in the other extremity of shortnes do affirme.

Hector Pintus  
vpon Dan.

3. Hector Pintus, who boldly defendeth Daniel in plaine propriety, & for that shorteneth the Grekes, where he thought that the Persians could not be shortened, he may haue Iulian agaynst his will to fight for Daniel.

4. The same Hector deserueth this commendation: that where Heathen neyther deserued nor fought glory of skil in times before Daniel, he would graunt them none, where God in letters to be seene layeth a certayne number of yeeres, with a most heavenly preparation diuidyng and subdiuidyng the whole sum. VWho so herein wyll not lyke of him, neuer coulde reuerence Scripture.

For, although he knew not wherein to crosse Heathen by heathens best consent, yet in castyng of all authority of Heathen, who neuer agreed for two kinges togeather in all this tyme: he did that whiche true learning commaundeth and sheweth Gods word to be aboue humane controlment.

5. I am sory that I must so much blame myne owne friende,



Friende, one of my olde familiarity, who calleth Daniel  
 to tryal of his trueth before Heathen writers: of whom  
 that may be spoken commonly that Aeschines spea-  
 keth of Demosthenes, that they can not speake true,  
 neither vnwares nor by compulsion. And when wold  
 he thinke to make our ploughmen skilfull in par-  
 ticulers so many, & yet vnknownen to prophane Hea-  
 then? Shal we, as Israel loathed Manna ready for them,  
 loath Gods worde for tellyng playnely the trueth?  
 6. *Quintus Fabius Labeo in Tully off. 1. being vmpire*  
 betweene Neapolitanes and Nolanes for limittes of  
 grounde, leaueth that which was in the myddle for  
 Rome. The arbiterment there was not for a meane be-  
 tweene two extremities. Here not Labeo, but iust vm-  
 pires woulde goe safett in, the middle: neyther with  
 the oldest, nor latest age of Rome: but as olde Cassius  
 with Nepos and Virgil cast it, hauyng extremities on  
 both sydes.

Of Iakim, Solon, Pisistratus, Tarquinius superbus,  
 and Cyrus ch. lii. hood, touching the same tymes.

**M**y aduersary helpeth me in all distresse, not onely  
 for beginnyng and endyng ryghtly Daniels seauens,  
 whereby my cause hath enough by any Logicianes iudg-  
 ment: but also in particulars, where he most fyghteth,  
 he most callteth downe hym selfe. Thus he compareth  
 ages in Mardochai, Iechonias, Cyrus, Kis: Salathiel, Camby-  
 ses, Semei: Pedaiab, Darius Iair: Zorobabel (by him Pro-  
 pos Iechonie) Xerxes, and Mardochai. And this fitnesse  
 he compareth with Archimedes measures. Thus any  
 may see that he maketh Cyrus first yeres match Iecho-  
 nias, and Zorobabels with Mardochais, full soone to see  
 Xerxes fall. For Aeschylus tolde him and mee, that  
 Xerxes was young in his warres of that great ouerthrow.

Aeschylus in  
 Persis.

And what needed he to broche a new opinion for Mardochoai, which Greekes, Hebrewes, Englysh neuer knew: when by hym selfe he concludeth for mee. For soone after Xerxes fall, the Temple arose. And that must be in Zorobabels yeeres, or Mardochoaies few after the returne, Xerxes theyr supposed equall yet being young.

Now Tarquinius Superbus being later then Solon, and as ancient as Pythagoras, familiar to Amasis, equal in Clemens to Iechonias: the ende of Superbus, and Cyrus first tymes, fall out most fytly to serue Daniel. So when Heathen studies be thoroughly tryed, they as Gybeonites, are glad to serue the Temple.

A digression vpon occasion of the  
*aduersaries phrase.*

The prouoker  
sayleth in all  
his gaine-  
saynges.

VWhereas I folowed, in makeing a Conccent of Scripture, not onely truth, bnt also famous agreement of Iew and Gentile: myne aduersary continually crossyng mee, is founde also to crosse truth lykewyse, and common agreement: to omit other poyntes, where in all differynges from mee I holde hym deceyued: for Zorobabel one phrase did flee through the hedge of his teeth, which myght marre all Religion. This was the speeche. *Fals (Zorobabel) vt audinistis Pronepos Iechoniae.* Iechonias was great Grandfather to Zorobabel. Least his hearers hereby appeare enemies to their owne fayth, I wyll largely cleere the cause: and myne aduersary, by his exposition. I was greeued to see Zorobabel made of Iechonias blood, for these causes.

- 1 God sware that none of Iechoniahs feede shoulde fyt vpon the throne of Dauid. *Ier. 22.*
- 2 S. Luke bringeth Zorobabel to Nathan, not to Salomon: whereby yf he were of Iechoniahs, S. Luke misfed in brynging CHRIST from Dauid: and his Gospel shoulde perysh.

More.



3 Moreover, it is the deadliest poynt for story of al Iudaisme. For the Iewes make this an article of fayth, that the king (Messiah) must come of Salomon: and that, who so deny that, deny Gods word. *Talmud San. art. 12.*

4 Besides, it hath been our common error, and crept into our notes: which I redressed, not onely by skill, but by publique approbation. For I wrote particularly of that to the chiefeft of Subiectes, dealer in this kinde, that vpon full aduifement, the correcting of the error came forth: not as one thing shuffled amongst many, but examined carefully.

5 Hereupon I by message demanded of mine aduersary, what he shoulde meane to speake for? who answered, that he meant succession, not natural lineage: which he might & well do: As Augustus Caesar is the progenie, the seede, the begotten of Iulius: though he be not of his line, but in succession. Now least his hearers should by his manifold iniurious & erroneous controlments herein also folowe his wordes, and not his meanyng, I thought good to warne them, and wish them due care of time, place, and person, in all narrations, least they soone pull downe all theyr owne buylding. But now let vs returne to our care ouer Rome, that it worke no harme in this behalfe to the Gospel.

S. Mathew hath ben commonly mystaken: by not regarding a terme: whiche he was to vse as commonly it was spoken, and to meane as his nation did.

I allowe not his phrase, but take his yeeldyng, and fight not for words. S. Ouid Metam. 15.

**Causes why Romane testimonies shoulde be rather**

*loathed, then honoured, to controule all anti-*

*quitie for holy prophetes.*

**Speciall causes shoulde moue to refuse Romane late wryters, in this case.**

They being neare our Lordes dayes in the fleshe: (when Iewes noysed ouer al the worlde, their expectation of the heavenly Monarch) they were to be geuen vp vnto further error, that would not loue the light

kindled: and enquire, as touching that king of glory.  
 2 When Tully proflac. & prouin cons. mentionyng Ierusalem, calleth the Iewes religion a barbarous superstition: and them a nation borne to bondage: he can not deny but he had herd of their religion, & of their long bondage. And he myght haue founde his paradoxe true: that the wyle man euen in tormentes is happy, yf he would haue read the 70.\* and Esay. 53. as he did Demosthenes. His tongue was worthy to be prickt with needles, that so despitefully would speake of the nation of our Lorde, who gaue him all his eloquence: and worthily suffered he all that punishment, which in Plutarch besel him.

3 Vergil the Poet, that heard of a chylde commyng from heauen to bring a golden worlde: sinned against his conscience, in drawyng that to Rome, which all rumors drew to Ierusalem.

4 Augustus iesting, that Herodes hog was happier then his son: & knowing Herodes murthering: which was to preuent, the king looked for of the Iewes, coude hardly be gylties. And Carneades might haue taught him, yf not the Magi, to haue left the Iewes a King of their owne nation, and right family.

5 After open mention to Tiberius of our Lord his resurrection, & a plaine prophecy, by which al the east, at that time, looked for a king, and after of the name of Chryste, kilde vnder Pontius Pilate, all dealings of Romane writers were much to be suspected: either as more forlorne of God: to crosse vnawares that prophecy famous euery where: or of malice fortifyng with a conspiring rancor such Grekes as might wholly disturb the prophecy of the time of the general monarch.

6 Yf they dealt not maliciously, how could they being late men, agree in the same syllables, for the times be-

twixt

\* The Greeke translation of the 70. matched the most ancient Latines, & might be read of the.

† Dion. Rom. hist. lib. 47.

§ Aegl. 4.

Macrob. lib. 1.

Euseb. Ioseph. Cedrenus. Tacitus Suetonius.



twixt Xerxes and Alexander, precisely: though Iso- In Panathen;  
crates & Lycurgus, men of that age, differ 25. yeeres: contra Leocrat  
where they make the whole but 48. and others after  
the Peloponnesian wars differ about halfe in halfe?

How the common table of Archontes, though forged,  
yet was exquisitely honored of the Antichristian Phi-  
losophers, not without suspicion of malice.

The late Greekes vnder the Romane Emperours,  
Pausanias, Plutarch, Plogon, Laertius, for the yeerely Ar-  
chontes or Maiors of Athens: and vnder which of them  
famous men were borne or dyed: do so agree, as though  
they had lyued in their olde tymes, and had ben recorders  
of purpose: yet olde writers haue (as I thinke) not twenty  
of those 140. Archontes, but full many others in their  
roomes: as Demosthenes in one oration hath 8. Maiors ‡ De corona.  
of his owne towne: whereof the table which the Empe-  
rours scholers would fortify, hath not one. Lysias hath  
some of his tyme likewyse there not found. And Grekes,  
Christians, as Suidas and other commenters, vtterly dis-  
grace them. I finde in Thucidides two: Pythodorus, be-  
ginnyng the warres and Alcæus: Xenophon hath a Py-  
thodorus ending it: and Lysias the same. Also Euctemon  
is in Xenophon, Euclides in Lysias, in Demosthenes a-  
bout 9. two\* I finde in Aeschines: other may haue some,  
or they some more. Therefore in late men this agreement  
can hardly be voyde of suspicion of malice.

I Those open enemies are more openly gyilty, in ad-  
mitting thinges by them selues vnpossible. For Plu-  
tarch casting Lysias borne vnder Philocles, and to lyue  
72. yeeres, and admittynge his oration for Iphicrates  
when Elpinicus was Maior 103. off: that shal deserue  
true credite when 72. can be 103. This might then  
tell that about 30. Maiors and yeeres are forged: and  
malice, \* Themisto-  
cles and Theo-  
phrastus.

§ Socratides,  
Astias Polyze-  
lus, Cephiso-  
dorus Chion,  
Timocrates,  
Charichides,  
Euander, and  
Charondas: but  
no two of these  
can be certaine  
for our pur-  
pose. Tully  
seemeth to see-  
le Charon. 4.  
7. afore Phi-  
lips death.  
\* Themisto-  
cles and Theo-  
phrastus.

Lib. 4. cap. 11. 2

Diod. lib. 5.  
pag. 457.  
Dem. contra  
Timocr. see  
his commentar

lib. 3. cap. 2.

Enemies of  
Christ shoulde  
not be cited a-  
gainst hym.

malice, not dulnes, hath authorised these recordes.

V When Ptolomy mentioneth Eclipses vnder Phanostratus, & the next yere vnder Euander: here their conspiracy fayleth. For in Diodorus, Menader is, not Euander at all. Euander is a Maior in Demosthenes, but as, neare the time of Timocrates affayres, & a late Maior. Besides, al Greekes know that Euander and Menander be too far off in force, to take the one for the other.

3 Touching Apseudes in Ptolemyes Eclipses, I trow, sauing from Diodorus table, neuer no man was so called. As neuer no Englysh man was called Vn-lying, and the name myght tell, that the autour iested.

4 V Who would not suspect forgery, seeing those three Maiors together, *Lyssi-stratus*, *Lyssi-anias*, *Lyssi-ibens*; and nere, *Lyssi-crates*, *Lyssimachides*, and *Lyssi-anias* againe. Or these, *vpō A*, halfe a dosen together, *Anynias Alcomus*, *Ariston*, *Aristophylus*, *Archias*, *Antipho*, and next saue one, *Aristomnestus*. Any may thinke that an open forger, turning to some Alphabete table bred these.

5 Like are these in the termination rare in ides. *Theagenides*, *Archidemides*, *Phasclides*, *Timarchides*, *Lyssimachides*, *Myrichides*, *Glaucides*: and all these neare together. Where both Isocrates & Lycurgus differ so much: and I shew the time shorter by the one halfe, or there about, then the forged tables accompt. V Wherefore Gellius, Plutarch, and such, who by Gods curse, cannot speake the trueth (as Aeschines taunteth Demosthenes) no not vnwilling, that is vnwitting, or do of malice repress it: let them packe. But their malicious forgery wyll most notably appeare, for kinges which are feigned to lyue with the kinges of Iudah, from autours neuer heard of tyll the Romane Emperours kilde the holy Martyrs. They are the thirde thred: I wyll put the simple reader in miade agaynst them, what holy prophecy is wounded for them.



## Of the Chaldeans.

**C**ertayne reportes of supposed Chaldeans in our age first haue been of estimation, to teach men how to expounde Daniel, touching that text where-vpon we are tearmed Christians. For in Daniel first and onely of the olde Testament, the tearme Christ is meere proper: in other places 32. the skilfull in Adams tongue know the tearme to be appellatiue. For to vnderstande Daniel the better, some late woulde seeke helpe from men whom they thinke to be Chaldeans. And by an accrompt from them, my aduersary woulde make me beleue, that Gabriel appoynting 70. seuens of yeres for al the world to loke for Christ his death, meant not 70. but 80. seuens. His dealyng is strange: strange-nesse yet herein made some men boysterous: But the aged and learned knew before, how in the ende the matter would fall out. In London Prentises maue at Vniuersitie Scholers, for thinking that Chaldeans might force them to an other meaning of bibles sold in Paules, then euer was knowen eyther to Iewes who wrote the Prophetes, or to the Queene of Englande and Burgesles of our Parliament: who thought that all myght and must aduenture their soules vpon the proprietie of Gods worde, and thereby settled vs lawes for Religion. VVe may not dispute agaynst our owne groundes, our owne frame, our owne pyllers, our owne whole buyldyng, for triall or brauery of skill, from colored old Astrologers.

This matter shalbe made so playne, that euen the simplest may see the weakenesse of that iudgement, which leaneth vpon such rotten reedes. Ptolomy was a man cunnyng in the course of the yere: which men are taught to measure by the course of the Sunne. His

Certayne of &c  
in an vniuersity  
reported to  
two of Innes of  
Court lately,  
that I was asha-  
med of my  
cause, and re-  
linquished the  
defence of it.  
They knew  
not that they  
cōdemned our  
whole state &  
religion, other-  
wyse they  
would not wil-  
lyngly nor  
could wittily  
haue done so.

dexteritie was late. For his dayes were about 130. yeeres after our Lord his redemption: yet to make his art honorable, he bryngeth to vs recordes not heard of before his tyme of Chaldeans, commyng neare the antiquitie of a thousande yeeres. For he nameth not Robbin-hood, but Nabonassar, yet one of Vtopia, or noplac, matching in ancienty Ezekias king of Iudah. His first yeere of gouernement he placeth 424. yeeres before the death of Alexander Macedon. The same Ptolomy hath an account from Nabonassar to one Darius the first, whose yeere of reigne 31. he maketh to be 256. from Nabonassar, and by a consequent 168. before the death of Alexander. Thus standeth Ptolomyes testimony.

*How an aduersary doth cite this agaynst the proprietie of Scripture.*

*Thus the aduersary doth reason.*

**I**F from Darius that folowed Cyrus sonne Cambyfes, who reigned 7. yeeres after Cyrus tooke Babylon vnto Alexanders death yeeres be 168. it must needes be granted that the Persians reigned aboue 130. yeeres ouer the Iewes: and seeing 360. thence are agreed vpon to our Lordes death: and the limites of Daniels seuens agreed vpon also, betwixt both parties: it must needes be that the Angell meant vncertainly.

*Answer.*

**M**any thinges for this testimony must be explained. Simply this wyll stande: That neuer any Darius was beginning to reigne 7. yeeres after Cyrus tooke Babylon, whose reigne was 168. yeeres before Alexanders death.

*But.*



But for shewyng how the testimony is nothyng worth,  
these poyntes may be layde downe.

1. **A testimony unknowne or despised neare 1000.  
yeeres, and afterward despised more then 1000. yeeres,  
is more vayne then vanitie.** Such is this of supposed

Chaldeans. **Christians may admit no testimony (where propri-  
etie must beare sway) agaynst Scripture.** For playne  
ought that to be, which playneth the rough. But by  
Daniel, Darius the first came none after Darius the  
Mede, who tooke Babylon. **Darius the first** who then  
was 62 yeeres olde. But this age wyll not suffer this  
locohipot of 32 yeeres reigne after Cambyses.

2. **The Queene of Englande sworn to the Gospel, is  
to satisfie her subiectes, and they in obedience to sa-  
tisfie her by proprietie of Scripture.** To regarde the  
most lying nation of Chaldeans (never before cited to  
crosse proprietie of Scripture) is no part of the  
vildartied and godly. This might have warranted mee.

3. **A Shypmans hose wyll not elegantly distinguish the  
and set forth the legges.** But this Chaldean testimony  
is such. For of Nabonassar, and Nabopolassar Scal.  
584. condemneth al former opinions. Christmannus  
holdeth them forged names. Genebrude thinketh  
them forged or corrupt. H. Volphius learnedly  
damneth all such helpe from Heathen for Scripture.

4. **A sounde iudgement shoulde not trouble his Coun-  
trey with such stuffe.**

**Objection.** **But Clemens 1. Strom.** hath a Darius the first after  
Cambyses. Therefore Chaldeans onely are not to be  
blamed.

**Answer.**

They who  
blame in mee  
nouelty, where  
all our Church  
was and is of  
the same mind,  
must be war-  
ned of grosse  
dreling.

In Alfrag.  
In Chronol.

*Answer.*

1. The Grecians could not so well take notice of Chaldean kinges, as Chaldeans myght: For whom Daniel had penned his sixt Chapter in the Chaldy tongue: but they meant the first Darius that they heard of.

2. That Darius Hystaspis cannot be meant by Darius the first, Herodotus conferred with Ctesias wil proue. For Ctesias a Physician in the Persian court, and hauing (as Diodorus writeth of hym) the court rolles for warrant, recordeth that Darius Hystaspis liued but forty three yeeres, and reigned from his princehood at twelue yeeres of age but 31. yeeres. Now Herodotus in Clio maketh him about 20. yeeres olde when Cyrus presently vppon Babels conquest prepareth Tomyris warres. And this vtterly ouerthroweth my Aduersaries cause.

3. Maximinus Monachus somewhat folowyng Grekes, yet more reuerencing the open phrased of most holy Scripture, and lothing ridiculous distinctions, where playnenesse ought to be, he maketh Darius that foloweth Cambyses to be Darius the Mede. But to differ from the Chaldeans, either forged autours or forgers, geueth hym in all but twenty eyght yeeres.

4. Aben Ezra vppon Daniel the 9. testifieth, that he saw recordes for the Persian kinges, by whiche he founde from the surprysing of Babel vnto the twentieth of Artaxerxes fourtie nyne yeeres. These be his wordes: *And beholde, Nineteene yeeres were of the reigne of Cyrus and Achashueros, and two of Darius, and he reigned twelue. And so it is written in a Booke of the Kinges of Paras, and twentie yeeres of Artaxasta the king: So beholde the whole is seauen seauens untill Nehemias came, as it is written in the booke of Ezra.* Thus testifieth Aben

Ezra.

A Greke wryter, which I haue in written hand somewhat of him M. Scalliger hath put forth.



Ezra, who liued aboute 400. yeeres ago: a great Astro-  
nomer in Sebastian Munsters iudgement, whereby  
he cou'de not be ignoraunt of Ptolomyes Chaldeans.  
A deadly enemy he was to Christ, and therefore de-  
serueth better credite, speakyng for vs agaynst his  
owne purpose, then Chaldeans, more wicked and  
perpetuall haters of Daniel.

5 All they who make 49. yeeres for the buylding of  
Ierusalem, who are full many, wyl be founde as well  
damners of these Chaldeans: whereof amongst Ro-  
mistes in Spayne Hector Pintus gaue the same reue-  
rence to Daniels playnnes as dyd Iohn Caluin in Ge-  
neuah, and careth not for humane credite, where  
Greekes thought them selues strongest. And the Di-  
uines in the last Frenche edition, haue despised this  
Chaldy dreame. Genebrard for the French, Romistes  
is no small man (honored now as I heard at Rome)  
whom Adricomius folowed in the Chronicle ioyned  
to his Mappes. Henry V Volphius is a learned, godly,  
and zelous reuerencer of the Scriptures playnnes,  
who friendly controlleth M. Scaliger, and confirmeth  
Beroaldus, departyng euen from his owne Fathers  
iudgement for the holy trueth. Agaynst all this must  
it be my particuler lot, in so many of myne opinion,  
to be onely counted new?

6 Learned men by them haue gon too farre. For I. Sc.  
condemneth all the thousandes of Diuines, who do  
thinke that Darius the Mede. Dan. 5. gate Babylon by  
conquest. A strange thing. Such wryters shoulde be  
hated, who deceyue so learned men, as M. Scaliger is  
knowne to be of all Learned men.

*Two more deceites from these Chaldeans, deceyning him and  
another Scholer wel deserving of learnyng, should make vs thinke  
no better of these state Chaldy forgery, then Triamus shoulde*

The one speche  
of seuen leuens  
Dan. 9. graun-  
ted commonly  
the tyme sepe-  
rated for buyl-  
ding Ierusalem  
(which must be  
the fyrst part in  
the partition)  
forceth an yeel-  
ding to a plaine  
declaration of  
Gabriels Chro-  
nicle for our  
redemption.

band done of Epeus wordy Horse, and hurtfull Sinons tale.  
Cateles V. calagon his house, with others, was not more overtaken  
thereby of Vuloanes flames, then our wrytinges shoulde be, yf  
those Babylonians might beare sway. Take first an example,  
of Ezekiel where he writeth in this manner. Ch. 1. In the thir-  
teth yeere I was in the Captiuitie. From whence he begin-  
neth his reckonyng it may soone be disscussed. For this was in the  
fift yeere of the Captiuitie of Ioachim, adde vnto that all Iakims  
tyme; eleuen yeeres, so we haue 16. and of Iosias 31. so many as  
will with 16. make 30. that is 14. then you climbe vp vnto  
the 18. of Iosias: that most famous yeere the middle of a Iubilee,  
hauing that noble Passequer, and Moses copy bid from Manas-  
ses, saunde agayne and read before the king, by which it was  
known that captiuitie was at hand: which when Iewes capti-  
ued woulde not beleue, but that they might haue shunned it,  
Ezekiel hath relation to a famous denouncing of it 30. yeeres  
afore, and by that testimony woulde both calme the captiued, and  
aduiſe Zedekias not to resist the Babylonian. And this of anti-  
entle Iewes did see, Ionothan, Iarchi, Kimchi, Abrahaniel. Olde  
father Ierome taught the same among Latines, and Theodoret  
among Greekes, yet M. Sc. thinketh that Ezekiel had relation  
to Nabopolassar, whom his Chaldeans in Ptolomy haue. In de-  
fence of my selfe, whom some by him woulde disgrace, this  
much I will say.

Chaldeans deserue small thanks for playing fast and loose,  
yf that which by playne reason for Scripture, Hebrewes, Greekes,  
and Latines, haue hitherto helde fast, now must be bolden loose.

Yf for the first verse of Ezekiel all Diuines haue been herest  
of iudgement, how great is our darkness? and who will euer re-  
garde our skills? I be regarding helpe from Assur hath wrong be  
vs this disgrace.

Whereas H. Wolphius his friends, the next yeare after he  
wrote, corrected that, or be semeth to like wel of it: He first shoulde  
defende his Chaldeans, and not his folowers, where he is silent.



For an other Learned man: M. F. Iunius is deceived as much.  
 Marke what he writeth vpon those textes. Ezra, 4. 5. & 24.  
 They hyred counsellors agaynst them, to dissolue theyr  
 counsell all the dayes of Cyrus king of Paras. vnto the  
 reigne of Darius king of Paras. I his Darius is (in the lear-  
 ned mans worke) Darius Hystaspis, and him he maketh to reigne  
 ten yeeres after Cyrus first yeere. Now for the verse 34. of the  
 same Chapter marke Ezra. Then was hindered the worke,  
 and continued hindered vntyll the seconde yeere of the  
 reigne of Darius king of Paras. Though it hath been doub-  
 les with Iewes and Gentiles, that one and the same Darius is  
 meant in both places, yet he maketh the later, an other, Darius  
 Nothus, later by 98. yeeres. So these Chaldeans make vs breede  
 of one Kis two, of one Ezra two, of one Nehemias two, of one  
 Darius the first two, of one other Darius 3 three: & for two yerres  
 in him to make 100.

The saw wherewith Manasses did cut Esay the iust into  
 peeces, had not worse teeth then these Chaldeans, who make vs  
 rent with our teeth the holy worde, from that playnnesse which  
 is in Christ. The Troianes which did pull downe their owne  
 Walles to receyue enimies to burne their Citie, are not simpler  
 then they who wylbe triumphing agaynst a defender of their  
 owne nations Diuines, and wyl pull downe their owne Walles,  
 made not by Neptune and Apollo, as Homers Pergama, but by  
 Diuines of all learned languages. And this for Chaldeans, being  
 not a dead Horse, but in Scripture language, dead Dogges.

I could haue wysshed that Learned men had not been brought  
 agaynst mee: whom I turne more enimies to my aduersary, then  
 I am, vpon his grauntes, and turne them to be vpon condemners  
 of his iudgement. I woulde haue been loth to cast any blot of  
 their owne Incke vpon their Papers, yf I myght haue been vn-  
 prouoked. This any may see, that M. Fr. Iunius vpon Hosea,  
 differeth lytle from myne accompt, where he makes 680. yeeres  
 from the sixt of Ezekias vnto our Lordes death. I make seven  
 lesse

D. Artaxerxes,  
 D. Hystaspis,  
 and Darius  
 Nothus.

lesse then be, lesse, because I holde that the Captinitie was but 70. yeeres, which begun from Iesbanias by him should be 77. but no sillable of Prophet will warrans that. After I haue him with me against my aduersary & him selfe also. Let them for that thanke the Chaldeans.

Oppose this to al their rumors, who by their owne testimonie blame a cause which they know not.

Papistes blame vs for differing, though Bellarmine and Genebrard differ in the same rate, without particular blame of them.

\* Who graunt some poyntes which subdue al their dissention to the truth.

He had neede of a bolde corage, and many tongues to speake for him, that woulde haue all the worlde to shrink from an Angell and Daniels meanyng, for so vile, base, obscure, tryflyng ragges of Vtopian Scriveners. And this for them, or nothing is enough.

This harme is not lytle, that our common people, to whom Bibles are propounded as playne vppon often readyng, must be caried to mistrust the playne text. But herein I must not be vehemet agaynst my Aduersary, who lesse regarded Chaldeans then Olympiades. For staying off such as wyll needes win hym a victory, against his hope I haue written, and must, more then I wyllhed.

Whereas some stumble at Diuinitie, for diuersitie of myndes in playne Stories, wherein the striuers knowe that any vppon paynes due, may see the trueth: Suche stumblers may soone finde their condemnation iust. It was alwayes vsual to try trueth by disputyng. And as no man thinketh Arithmatique hard: nor law: For Merchantes pleading vpon accomptes, when summes with their authority are brought togeather: So none should here thinke the Bible hard, when the summes of it are cleere, yf they wyll examyne Heathen, how their testimony is nothyng. The Christians that folow them deserue report of humane readyng. But all wryters vpon Scripture may not be disgraced. Protestantes, Romistes, and Iewes, & euen they that \* strue, all may not be counted senselesse, when Scripture is cleere, and vpon Scripture they speake. And Heathen shoulde not ouerrule Religion, when euen by other Heathen Scripture pre-  
wayleth:



**T**HUS I have sufficiently cleared the speech of *Gabriel*: in defence of the late *Diuines*, of *England* wyth *Scotland*: of *Spaine*, *Fraunce*, *Hiderbeg*, *Tigurin*, *Geneua*: checking the old error of *Greekes*, making the *Sunne* go backe 100. yeres.

1 The matter hath been so polished: that for the *limites*, the aduersarie yeeldeth vnto me: & for the parts to be greater then the whole: he fighteth not against me but against himselfe, art, all men, and possibilitie.

2 Touching the reason that droue him into these straits: the opinion that the *Jewes* were vnder *Persia* 70. yeares more than *Gabriels* portion 130. of 490. vpon examination that is found more vnlikely, than any thing in any count of time. For we both, and the two famous learned *M. Iunius* and *M. Scaliger*, (the onely in that on his side) we all foure, graunt the excelle of yeres not to bee after the building of the Temple. Now, that it cannot be 107. afore, betwixt *Cyrus* and *Aggeis* Prophecie, but 32. onely, whole streames of reasons I haue shewed: & *Ebrewes*, *Greekes*, *Latines* make it but the sixt part of this time, that is, 17. or 18. yeres. Now, to blame another for not going fixe fold beyond the common opinion, this dealing might be counted strange.

3 This one argument amongst whole troupes, this one alone might quiet all: that the returned, which were once 49000. built the Temple.

4 Touching the prophane, by particulers it was shewed, that from *Cyrus Babilons* warre to *Xerxes*, (euen by heathen) 30. was the most that likelihood would grant: that from *Xerxes* warre to *Alexanders*, of the supposed 140. by *Greekes* of that Age, in sure and plaine reasons 40. full clearly might, to the satisfaction of any heathen, bee quite cut off.

5 Touching heathen disturbances, I turne them to serue the Church: in *Olympiades*, about *Rome*, and such.

L

Phlegon

*Phlegon* fighteth for vs: whose whole fragment, because few had it, I caused to be printed, for Scholers vse.

6 *Pausanias* likewise against himselfe exactly for my  
summe: and the *Greke* Divines I brought against theyr  
cited *Olympiades*: yea, *Iulian* and *Lucian* are brought to  
scrue *Daniel*.

7 The table of *Archontes*, the malice of Philosophers, the vanitie of the *Chaldeans* haue been detected.

8 These points hee that holdeth not profitable for helping to ioyne *Moses, Daniel, Matthew, Paul*, and all together: and specially the Iubilees, beginning from the partition of the Land by *Iesus*, vpon driuing out the heathen, ending at the entring for vs into heauen, by our Lord and Sauour *Iesus*, by texts cleare and plaine: hee that would despise this, hath courage not following, but running afore learning: and I thinke, with none well aduised can finde commendation.

## Objection.

But this should not be put in print to the disgrace of a learned man: private conference should rather end the matter.

*Answers.*

**This Objection may be cast off for many causes.**

My aduersarie conferred priuately with me, before I wrote of the Scripture conceit: and vpon occasion of some strange points in his Author, whereby his account made yeres three-score for bare three: he told me that he had not studied these points: and requested me to write of them.

2 Presently vpon the comming forth of my Booke, he falleth a confuting it in open lectures, amongst yong students vnable to iudge: who as *Nero* sang the destruction of *Troy*, when he set his own Citie on fire: so those yong students triumphed, when *Daniel*, and *Gabriel* were in confu-

7 regard both  
 families in one  
 of his letters  
 to his parents  
 of the 17th  
 of June against  
 the In Xiphil. &  
 Broomston  
 was said by  
 the author of the  
 to be a  
 in the



confuting. If this partiality be tolerable in him: to speak to yong men, & not to print that all may iudge: they wil grant me good leaue to defend that truth in print, which the Aduersarie did request me for to print at the first.

3 My learned frend told his Auditorie, that hee was bound to honor the truth, more than our frendship: and therefore would not spare, euen a follower of a vniuersall opinion. He that will not thinke the same as lawfull for me, will seeme blinded with sinister partialitie.

4 Vpon a short Epistle to one *A.T.* prouing *Mardo-chai* captiued, whose life would discusse our controuersie: mine aduersarie promised to take the blame on him, rather than I should print more: yet soone after falleth on confuting it, with some dealings, that none indifferent would like off: & his admirers being called to their owne iudgement vpon *Ester*, saw that they were deceaued: and said that the fame of the learned man carried them to conclude as he wold. Now, all such as condemn all *Ebrewes*, *Grekes*, *English* and their owne hart, must bee warned to deale better: and other warning would they take none, till I came to this, manie did I send them.

5 Another D. of Diuinitie, who abridged *Codoman*, flowing with errours: yet condemning mine Aduersarie in all our chiefe differences, & granting me full manie points, wherby mine Aduersarie would tell him that he ouerthrew himselfe: vpon certein demands dashing all his paines, tooke a right course: he confessed that he had no skill in these matters, and would yeeld vnto him whom he prouoked. One Master *Jackson* a merchant, can testifie that to him it was spoken: and the Gentlemen of *Graves-Inne* know reason why that was his best way. And this mention would I haue spared, but that one *D.Ch.* would haue him answered, as though he had wonne the spurres: the man himselfe tooke the best way. I dare assure mine Aduersarie that he ought to haue done so: if

uer by resistance he make his cause good: let the Reader thinke me of small iudgement.

6 So many are infected with error vpon his Lectures, to hold the Scripture vncertaine: that not onely Printing must correct them, but also he must be moued to acknowledge his ouersight.

7 It is great pitie that one so well deseruing of the Church, should be suffred by vnreasonable reuerence to build vp *Iericho*: whereas in frendship iust reproofe bears great sway, which must be giuen grauely, and taken patiently.

8 We tooke Vmperes, the Archbishop of *Canterburie*, and the Bishop of *London*. By their arbitrement hee doth know or some may, that neither hee nor anie will soon foile any ioynt of that *Scripture Concent*, but for going about will take foyles manie. When after their censures yong men shall sing as at *Neroes* flames, what man of courage with learning would abide it.

He that wrote of *Scripture Concent* to her Maiestie, vnles for ioining *Ebrev* and *Greke* studies he knew himself commonly holden inferior to none: he might be blamed of imprudencie, with taking away the first letter of Rhetorique: that which *Tully* said, *Demosthenes* could hardly pronounce, for the boldnes of his enterprise, taken before BB, and DD. as a Doctor of *Cambridge* answered for him: vpon commending the weight of the matter, when one demanded, why then the BB. or the DD. meddeled not with it. He that in so weighrie a cause would suffer rumors to quell the truth: and yeeld to men not acquainted with his studies, should not be thought of iudgment or loue of the truth.

Thus I trust the godly wil be satisfied, the fame or infamie from the bad, should moue none of iudgement.

FINIS.



## The amending of faults escaped.

The number of sheetes are not ducly marked by the letters, by reason that a fragment of Phlegon printed in Greeke was the worke of a Printer dwelling farre off, and of another then the other: and latelyer printed then the sheet of the \* Chaldeans, which by the vnheedines of the Printers, both haue their reckoning amisse, the one A. the other I. But for amending faults they may be noted thus: Phleg. and Chald. the other leaues be in order. Through all, thus amend faults, D. page 6. line 12. and 13. twenty three yeares while *Iosue* was vnder Per-  
 fit. In \* Phlegon line 25: reade end & cure of the plague. In the next page in the margent reade *Homer Iliad. 2. 595.* for *Odis. 2. F. 1.* the second page in the margent rede *Homer Iliad. 3.* for lib. 3. In G. 2. line 1. reade sunne of iustice for sonne. on the next page line 13. reade sunne for sonne. In H. 3. page 2. line 16. reade the mede Datis for Mardomus. In the next page in the margēt rede *Demetrius Phalerou.* In I in the margent rede 4. y. that is yeares, for 4. 7. In Cald. line 7. reade places, 30. for 32. and line 20. reade either knowen, for knowen either: And line 21. reade or thought vpon to the, for or to the, and in the margent wittingly, for willingly. And page 7. line 29. open, for vpon. In L. line 3. reade Hidelberge. And page 3. line 9. reade sinister for sinistred. And line 10. for prouink, reade prouing. And page 4. line 14. in some copies reade sone may, for some may. Let the gentle reader of him selfe amend other scapes by the matter.

\* Which was printed in Octobr, the other in Februarie.

\* In the Greek the first note of the text corrupted, must be referred to the former page.